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ABSTRACT

The two volumes present information on the structure, grammar, and alphabet of the language of the Otoe and Iowa Indian tribes. They are intended to support the teaching and maintenance of that language and culture. The first book introduces the reader to simple sentences in three segments: letters of the alphabet, with a simple illustrative story; short conversational sentences to be memorized and/or adapted; and grammatical explanation of the units of the simple sentence, with substitution drills of basic phrase and sentence types. The second book begins with a review of the alphabet and phonology and a prayer and the Ten Commandments presented in the target language. Subsequent sections contain: a review of simple sentence structure with more emphasis on verbs and modifiers; a unit on compound sentences; a unit on complex sentences; 10 stories and conversations, with translations; and lyrics to nine songs and hymns, both Indian and Christian, with translations. Vocabulary lists are appended. (MSE)

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JIWELE-BAXOJE

WAN'SHIGE UKENYE ICH'E

OTOE-IOWA INDIAN LANGUAGE

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BOOK I

FL02120P

Sitting: George Dailey, Mose Harragarra, Bert Diamond, John Hudson. Standing: Bill English (Ubaho), Hobb Dent (Blue Hair), Rueben English, Marion Dent, Nadodannamin (wife of Hobb), Sally White Horse (Xoxrahka).

"Courtesy of the Oklahoma Historical Society"

OTOE AND IOWA INDIAN LANGUAGE

BOOK I

JIWELE - BAXOJE WAN'SHIGE UK'ENYE ICH'E

Alphabet, Conversational Phrases,

and Drills

Otoe and Iowa Language Speakers

with

Lila Wistrand-Robinson, Ph.D.,
Linguist

Christian Children's Fund
American Indian Project at
Park Hill, Oklahoma

(Grantor of Project Funding)

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Alice Sine Robert Moore

Franklin Murray

*Gordon Marsh for early fieldwork, to whose notes some reference has been made.

*Jimm Good Tracks for his efforts to see these language materials produced.

*Otoe Indian Children of Red Rock School for selected art work.

OUR THANKS AND APPRECIATION.

+ + + + + + + + + +

Linguistic analysis has been my own, as has also format, layout, and art work aside from art provided by Red Rock School and

Lila Wistrand-Robinson

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Jiwere - Baxoje Language Project
Post Office Box Nine
Park Hill, Oklahoma
74451

FOREWARD

The Otoe and Iowa Tribes, who are culturally and linguistically related, have made significant steps toward cultural preservation and continuation during the past several years, primarily on their own accord. Evening classes were established to teach the language and culture to interested tribal members. These classes have been just one phase of a larger community development program. The family-oriented activities of the Indian reflect that the Indian recognizes the value of the natural, basic family unit and expands on this concept to include relatives, which ultimately encompasses other family groups and eventually the greater part of the entire community via extended family relationships, into a cooperative social unit.

Indian youth must become aware and seriously reconsider their Indianness in terms of the original native character. A rekindling of the spirit provides an alternative to the ever-increasingly less satisfying "Western Civilization" lifestyle model. It is not the fault that Indian young people have lost their culture, but it is their fault if they do nothing to regain it.

It is encouraging to see the sparks of a renewed spirit taking hold within a number of children and young people of these particular two tribes, as well as in other tribal groups. Questions are being asked where there had previously been none. New and younger ones are coming around the tribal gatherings and ceremonies. Some elders now recognize the value of passing on the Indian knowledge to the younger generations.

A practical teaching approach and a standard form of writing were needed for the language teaching. This book is presented with those goals in mind, with the hopes that many will learn to read and write their own Indian language

Jimm Garette Good Tracks, M.S.W.
Social Services Coordinator
Christian Children's Fund

Park Hill, Okla.
June, 1977

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INTRODUCTION

This first book of Iowa and Otoe language introduces the reader to simple sentences of the language in a three-part study. In Part I the letters of the alphabet are introduced with illustrated selected words for each letter. Combinations of consonants which might give the learner difficulty are presented. The learner is assumed to have reading proficiency in English but to lack this skill in Iowa and Otoe language. A simple story completes Part I.

Part II presents short conversational sentences to be memorized by the student, or with appropriate adaptations to his or her particular situation. Effort has been made to adapt the words and sentences to both Iowa and Otoe, although more language help was available from the Otoe. The memorized sentences are designed to be used repeatedly in the classroom and at home.

Part III presents some grammatical explanations of units of the simple sentence with substitution drills of basic phrase and sentence types. Greatest emphasis lies on the Noun Phrase in its various types: Subject, Object, Time, and Location. Regular verbs are given with subject person prefixes in their simplest form. More complicated and irregular forms will be presented and drilled in Book II. Simple sentence types studied are identification statements, description statements, questions, and commands. These are marked by their respective declarative, interrogative, and imperative mood markers in Jiwere full forms, though intonation has replaced the overt marker in some cases.

Since the majority of Iowa and Otoe people are non-speakers of the language, writing is often phonetic rather than phonemic, to aid in pronunciation.

After completing this book, the reader will then procede to Book II covering irregular verb forms, object affixes on the verb, and compound and complex sentences.

L.W.R.

PART I

THE JIWELE - BAXOJE ALPHABET

The Otoe-Iowa language is a Siouan language, one of the important and fascinating languages of the world. It is a language which has words, phrases, and sentences just as any other language of the world. But these word, phrase and sentence structures are different from English and the Western languages. Because the grammar is very complex, we begin with introduction to the alphabet and names of objects illustrating letters of the alphabet. Then we procede to very short, simple sentences.

THE JIWELE--BAXOJE ALPHABET

A B C D E G H I J K L M N O P S T U W X Y '

a b c d e g h i j k l m n o p s t u w x y '

T h e letters f, q, r, v, and z are not found in the Jiwele-Baxoje alphabet since those sounds are not in the Indian language. The letter c is used only in combination with h as ch; otherwise only k is used for the sound beginning English words as in king and cat, omitting the inconsistency of English spelling.

The ' following y is a glottal stop, as found in uh'oh! of Engl'sh.

Vowels a, e, i, o, u have the basic ah, ey, ee, oh, oo sounds respectively as in Spanish, with a few exceptions due to nasalization or lack of stress.

Consonants p, t, k, and ch are aspirated; b, d, g, and j are either unaspirated or voiced.

Consonant l is not as the English l, but rather flapped with a quick tap, similar to the Spanish flapped r.

Consonant x is as German ch in achtung!, a gutteral sound, made with friction over the back of the tongue.

Combinations with N:

ny as in English 'canyon' ng as in English 'singing'

Combinations with H:

ch as in English 'church' sh as in English 'shoe'
dh as in English 'they' th as in English 'thing'

Combinations with glottal:

ch' p' t' k' s' x'

These sounds are not found in English. There is constriction in the glottis when the consonant is articulated, producing what sounds like a slight pause between the consonant and the vowel as heard by the layman.

Aa

As in English

aaah!

or papa or father.

ta

'deer'

ma

'arrow'

pa

'nose'

ba

'snowflake'

Ee

As in English

Or as in English get in unaccented syllables.

hey!

or eight, without the offglide.

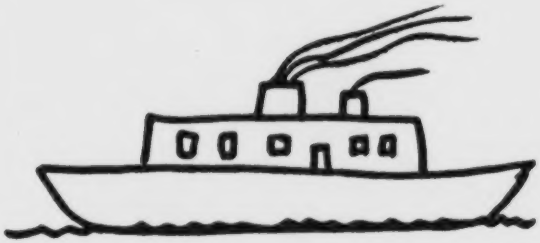
pe

(pronounced pay)

'forehead'

che

(pronounced like chay)



peje

(pronounced pay-jay)

'fire'

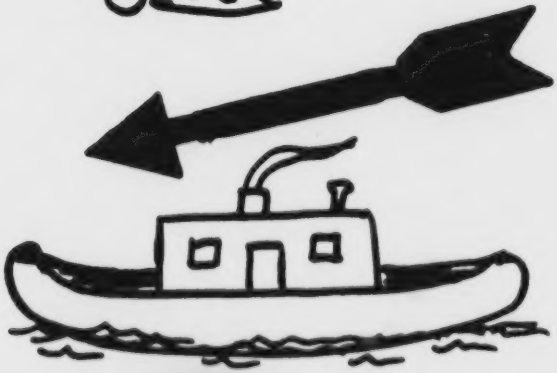
baje

(bah-jay)

'boat'

WHAT IS IT? Match the right word to each picture.

ma
pa
ba
ta
pe
che
baje



Oo

oh!

Pronounce as in English

or toe or row
but without the u offglide.

Where not marked, stress falls on the first syllable of a word.

ho

(hoe) 'fish'

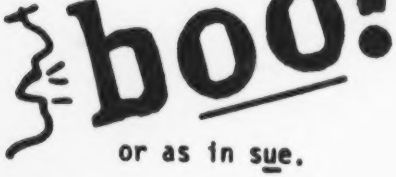
wosa

(woe-sah) 'sack'

nampo

(nahm-poe) 'thumb, finger'

Uu

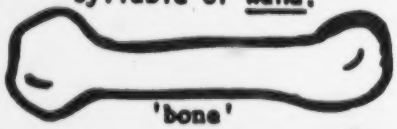


Pronounce as in English blue or or as in sue.

ahu

(ah-hoo) 'wing'

Note stress on second syllable of wahú.



'bone'

wahú

(wah-hóo)

hu

(hoo) 'leg
lower leg

'acorn'

buje

(boo-jay)

Ii eeeee!

ee

i as in English ski or see

bi

(pronounced like bee)
'sun' or 'moon'

i

(pronounced ee)
'mouth'

iha

(pronounced ee-hah)
'lip'

iku

(pronounced ee-coe)
'chin'

chi

(pronounced chee)
'house'

MATCH THE WORD TO THE RIGHT PICTURE.

i

bi

chi

iha

ho

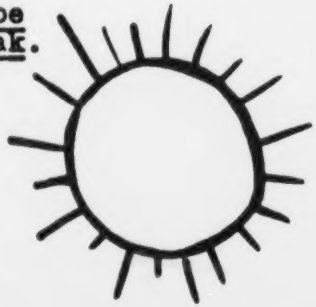
nampo

wosa

15

Bb

as in English be
or as p in speak.



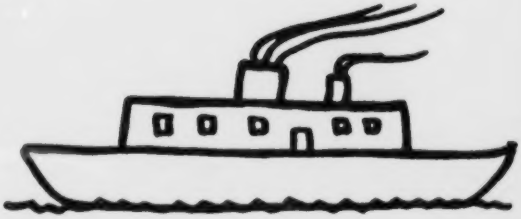
bahu

(bah-hoo) 'snow'

bi

(bee)
'moon' or 'sun'

Bahú ke. (bah-hoo kay)
'It is snowing.'



Je'e baje ke.
this boat (is)
'This is a boat.'

baje

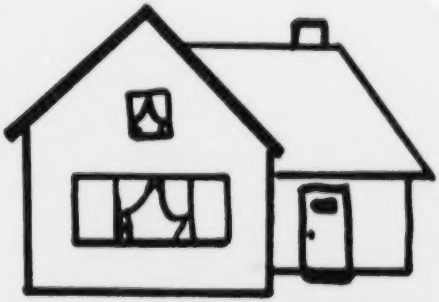
(bah-jay) 'boat'

Ch ch as in 'church' of English.

che

(chay) 'buffalo'

Je'e che ke,
this buffalo (is)
'This is a buffalo.'



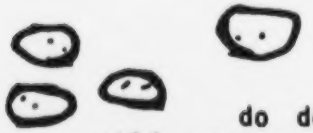
Je'e chi ke,
this house (is)
'This is a house.'

chi

(chee) 'house'

Dd

As in English 'doe' or 'stay'.



do dowe
wild potatoes four = 'four wild potatoes'

4

do dowe

'wild potato' (doe) (doe-way) 'four'

(smaller than Irish potatoes)

'sweet potato'

doxgu iyángki
sweet-potato one
'one sweet-potato'

doxgu

(doe-ɯ-goo)

Gg

as in English 'give' or as k in 'sky'

Je'e go'gotha ke.
'This is a pig.'

go'gotha

(go'go-thah)
th as in 'thing'

Je'e agúje ~~wi~~ ke/ki.
'These are shoes.' (two)

'shoe, shoes'

agúje

(ah-góo-jeh)

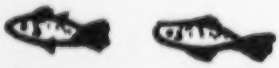
Hh

As in English hoe.

ho tyángki
fish one
'one fish'

ho

(hoe) 'fish'



ho nuwe = 'two fish'
fish two

'tooth'

hi

(hee)

hu tyángki
leg one
'one leg'

hu

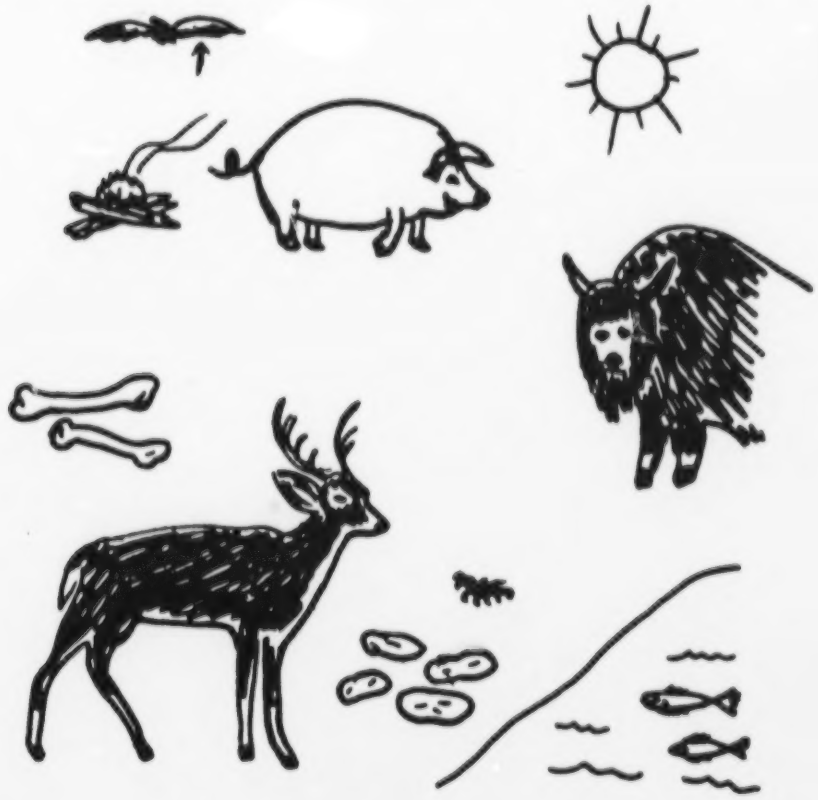
(hoo)
'leg, lower leg'

iha

(ee-hah) 'lip, lips'

WHAT IS IT? GIVE THE INDIAN WORD FOR EACH OBJECT.

If you do not remember, find the right word below, or look back to the page where the object is first named.



ahu	wahú	go'gotha	ho	che
peje	ta	dowe	do	bi
tyángkt	nuwe			

Jj

as in English Jake or Jim

inje mintawe
face my
'my face'

inje

(een-jeh) 'face'

peje

(pay-jeh) 'fire'

munje iyángki 'one bear'
munje nuwe 'two bears'
munje danyi 'three bears'

MUNJE JE'E
bear this 'this bear'

(moon-jeh) 'bear'

munje

Kk

'snake'

As in English '<u>k</u>ey' '<u>k</u>id' or '<u>k</u>ettle'.

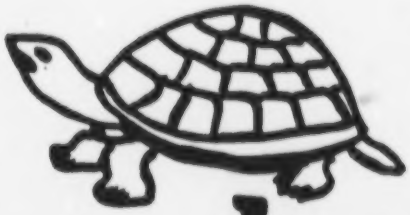
wakán

(wah-k<u>a</u>h) - see lesson on nasalized vowels.

iku

(ee-koo) 'chin'

iku mintawe
(ee-koo meen-tah-way)
chin my ='my chin'



(kay-tahn) 'turtle'

ketan

L l

Not the English l,
A quick tap to the
roof of the mouth.
Similar to Spanish
flapped r in pero.

lege

(lay-gay)
'upper leg, thigh'

'butterfly'

lupá nyi

(loo-pahn-yee)

'beaver'

la we

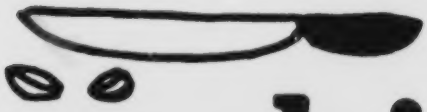
(Otoe)
(lah-way)

(Iowa)
or, thinye braxge
tail flat
'flat-tail animal'

M m

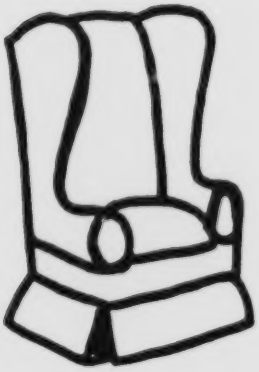
As in English 'mother'. See lesson on vowel nasalization.

ma (mah) 'arrow'



mahi (mah-hee) 'knife'

amína (ah-mee-nah) 'chair'



maya (mah-yah) 'earth'

Nn

As in English 'name' or silent when following a vowel at the end of a word (see nasalization rules).

na

(nah) 'tree, wood'

'hand'

nawe nuwe = 'two hands'
hands two

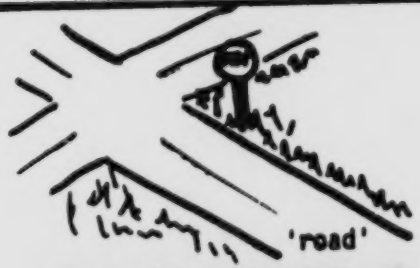
nawe

(nah-way)

2

nuwe

(noo-way) 'two'



'road'

nawo

(nah-woe)

Pp

as in English pie or pick.

pa

(pah)

'nose'

pe

(pay)

'forehead'

peje

(pay-jeh)

'fire'

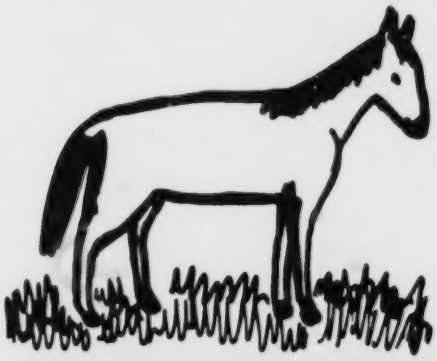
nampó-xanje 'thumb'
nampó-iyangki 'last finger'
nampó-nuwe '2nd'
nampó-danyi '3rd'
nampó-inge 'little finger'

nampo

(nahm-poe)

Ss

as in English song
or 'sue'



'horse'

Otoe - **sunge**
(soong-eh)

Sh

as in English 'shoe'

Iowa - **shunye**
(shoon-yay)

---

sungkenyi

(soong-ken-yee)

or Iowa shungkenyi

Je'e sungkenyi ke.
this dog (is)
'This is a dog.'

'dog'

Tt

As in English 'table' or 'top'.

ta

(tah) 'deer'

'ball'

tawe

(tah-weh)

'wind, breeze'

Taje is also used to mean 'weather.'

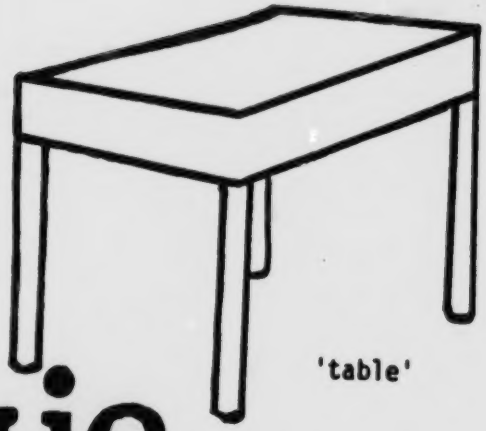
(tah-jeh)

taje

30

Ww

As in English 'way'.



'table'

wal uje

(wah-loo-jeh)

wadúje

(wah-doo-jeh) 'corn; maize'

waglí

(wah-go-lee) 'insect; bug'

Xx

Pronounced as German ch not as the x in English. It is a gutteral sound with friction.

'clouds, sky'

(mah-xoo-weh)

maxuwe

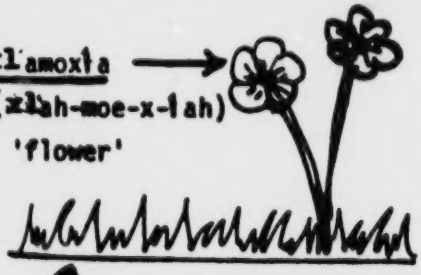
mixe

(mee-xay) 'duck'

xl'amoxl'a

(xlah-moe-x-lah)

'flower'



xami

(xah-mee) 'grass, weeds'

32

Yy

As in English 'you'

3 DANYI 'three'

'bed'

1 'one'

ayán (ah-yah)

iyángki

'fork'

wiyawe (wee-yah-way)

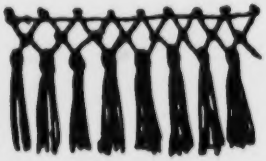
or, wahúge (wah-hoo-geh)

ʼ

Glottal stop, heard as a type of quick pause between two syllables, as in English uh'oh. Also used in combination with consonants ch, p, t, k, s, x, th, to be studied in further pages.

Iowa:

tha'tha



(thah'thah) or Otoe gidhadha 'fringe'

Otoe:

thu'thu

(thoð'thoo) or,

Iowa:

mana'ke

'shell'

(mah-nah'kay)

'I'

MI'E

'you'

LI'E

'he, she, (it)'

E'E

WORDS STUDIED SO FAR

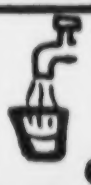
agúje	hi	maya	taje
ahu	ho	mi'e	tawe
amina	hu	mixe	tha'tha(I)
ayán	i	munje	thi
ba	iha	na	thinge
bahu	iku	nampo	thu'thu (O)
baje	inje	nawe	unáthun
bi	iyángki	nawo	wadúje
bigundhe	je'e	nuwe	waglí
buje	ketan	pa	wahú
che	lawe	pe	wakán
chi	lege	peje	waluje
danyi	li'e	sunge (O)	wigundhe
do	lupányi	sungkényi (O)	wiyawe
dowe	ma	shungkenyi(I)	wosa
doxgu	mahi	shunye (I)	xami
e'e	mana'ke(I)	ta	xlamóxla
gidhadha (O)	maxuwe	taglóglo	

NASALIZED VOWELS

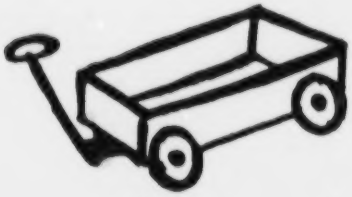
The vowels a, i, e,o,u may be automatically nasalized following any nasal sound or combination with a nasal sound. The nasal passage is already open following m, n, ng, and ny, giving a nasal vowel. Nasalized vowels are underlined in the explanation enclosed in parentheses.

ma (ma)

na (na)



nyi (nyi) or ni



NAMANYI (namanyi)

3

DANYI (danyi)

MIXE (mixe)

When there is no nasal consonant at the beginning of the syllable, the vowels a, i, and u may or may not be nasalized. This nasalization may make a difference in the meaning between two words. To pronounce a nasalized vowel, let the air pass through the nose instead of through the mouth only, thus giving the vowel a nasal resonance. Compare:

'tooth' hi (hee)

'hair,fur' hin (hee)

SILENT N following a vowel indicates nasalization of that vowel.

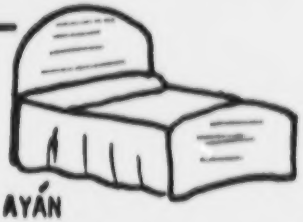
SILENT N

·an

unaccented as o in English ribbon (wah-kah)

accented as -ah

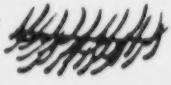
WAKÁN



AYÁN (ah-yah)

·in

hin 'hair, fur' (hee)



pahin 'sharp'

pahin hin (pah-hee-hee)

'thorn'

·un

gletún 'hawk'

gletún (gray-too)

nax'un (nah-x'oo)

'he hears, or listens'

Where two vowels are separated by h, w, y, or glottal ', nasalization goes across both vowels.

With a nasal consonant beginning the two syllables:
(in the pronunciation guide, underlined vowels are nasalized)

mahi
(mah-hee)
'knife'

nawe
(nah-way)
'hand'

maya
(mah-yah)
'earth'

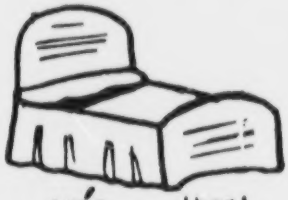
mi'e
(mee-ay)
'I'

nyiyu
(nyee-yoo)
'it is raining'

nuwe
(noo-way)
'two'

Or, if there is no nasal consonant beginning the two syllables, the nasalization is indicated by the final silent n:

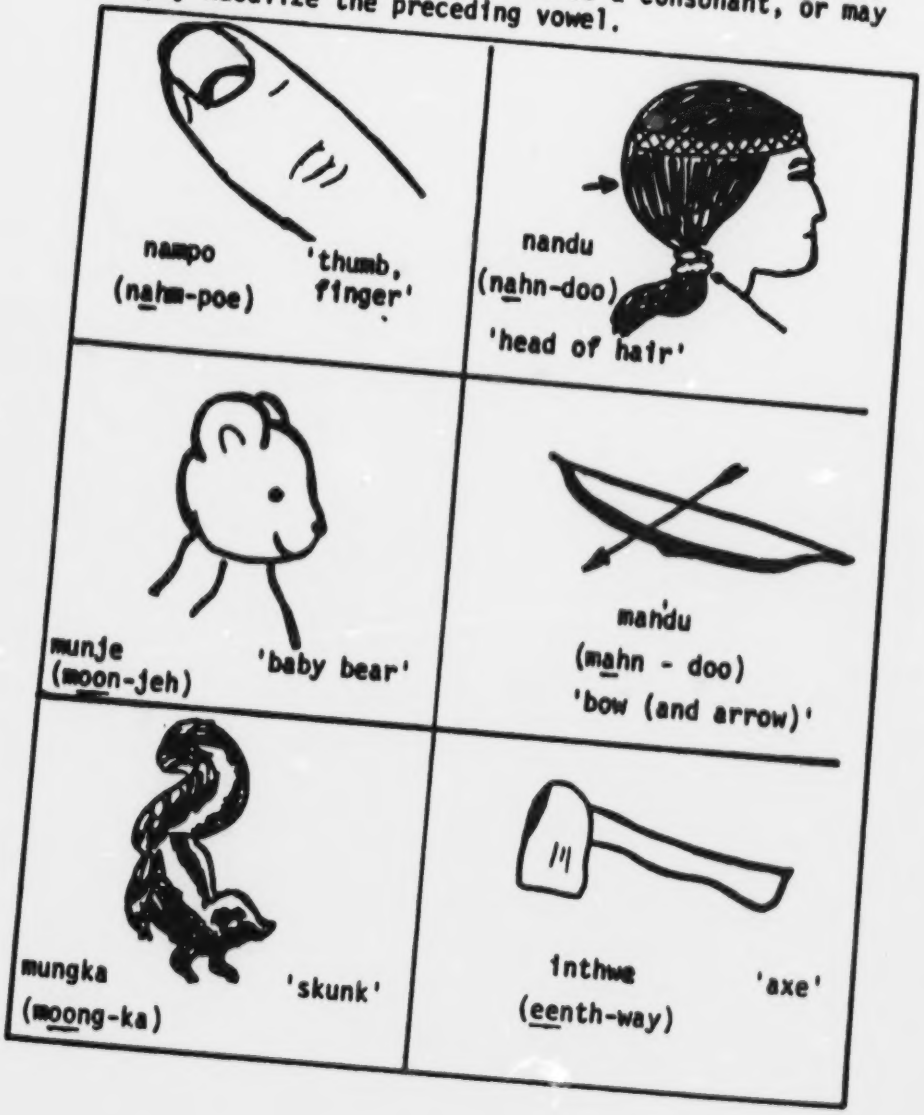
pahi-hin
(pah-hee-hee)
'thorn'



ayán
(ah-yah)
'bed'

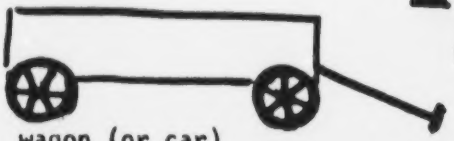
ki'in
(kee-ee)
'to gamble'

A nasal consonant before another consonant immediately following may actually be heard as a consonant, or may simply nasalize the preceding vowel.



ny

ny



wagon (or car)

nyi

nyi (nyee) 'water'

or, ni

namanyi

namanyi (nah-mah-nyee)

---

ng

'rat'

hindúnge

hindúnge (heen-doong-ay) (Otoe)

Iowa = hindunye
or Otoe mindunye

thingë

'squirrel'

thinge (thing-ay)
or thinye (Iowa)

(Otoe)

40

Th (theta)

Th th

thi
'foot'

thi

(pronounce as in thief without the f)

thinge
(Otoe)

thinge

(pronounce thing-eh) 'squirrel'
or THINYE (thee-nyay) in Iowa

thigle 'footprints'

(pronounce thi as in thief and gle as in glade)

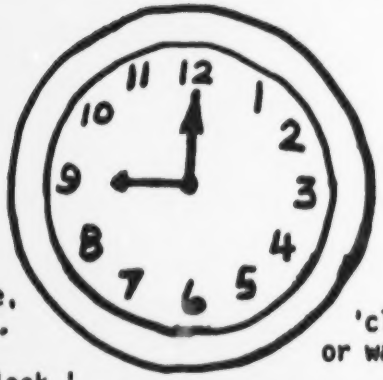
'trousers'

Unáthun ǰintawe ke.
trousers yours -
'They are your trousers.'

unáthun (oo-náh-thoon)

dh

As in English 'that'
or 'those'.

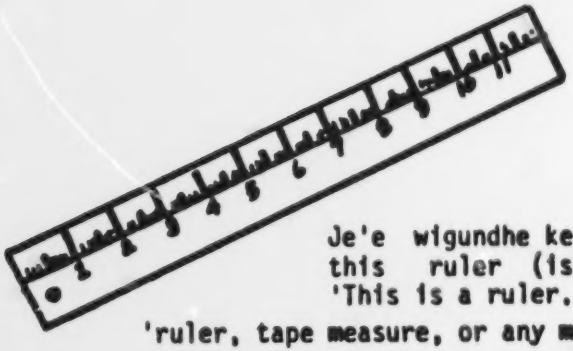


Je'e bigundhe ke.
Bigundhe sangke.
clock nine
'It's nine o'clock.'

'clock
or watch'

bigundhe

(bee-goon-theh)



Je'e wigundhe ke.
this ruler (is)
'This is a ruler.'

'ruler, tape measure, or any measure'

wigundhe

(wee-goon-theh)

42

CONSONANTS WITH GLOTTAL

p'

masún p'osqe
'fluffy feather, plume'

p'osqe

(p'ohs-geh) 'fluffy, like a feather'

t'

baje git'an 'airplane'

baje git'an

(bah-jeh) gee-t'ahn) 'flying canoe'

k'

k'o

(k'oe)

'thunder' K'o manyi. 'It is thundering.'

ch'

ch'

ich'é

ich'é

(ee-ch'ay) 'to talk'

Hináge ich'é ke.
woman talking
'The woman is talking.'

s'

s'

s'age

s'age

(s'ah-geh) 'old person'

x'

x'

bikáx'e

'star'

bikáx'e

(bee-káh-x'eh)

gl

sounds as if there is an uh between the g and l, pronounced very quickly.

Je'e gletun ke. = 'This is a hawk.'
this hawk

gletun

(guh-lay-toon)

'bug'

wagl í

(wah-glée)

'turkey'

taglóglo

(tah-glow-glow) or, <u>wayſn'-xanje</u>

hm

pronounced by blowing the air through the nose while lips are closed for the 'm' then pronouncing the 'm' sound. (h = voiceless nasal)

7 'seven'

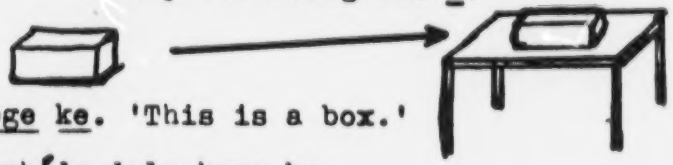
sahma

(sah-hmah)

ichihmínge (Otoe) (ee-chée-hmeeng-ay)
ichihmínye (Iowa) (ee-chée-hmeen-yay)

hn

Like the hm above, pronounced by blowing the air through the nose while the mouth is in position for n, then pronouncing the n.



Je'e koge ke. 'This is a box.'

Waruje ahá́da dale hnye ke.
table top-on be will
'It will be on top of the table.'

xl

COMBINATION OF X AND L

xla

(xuh-łah) 'eagle'

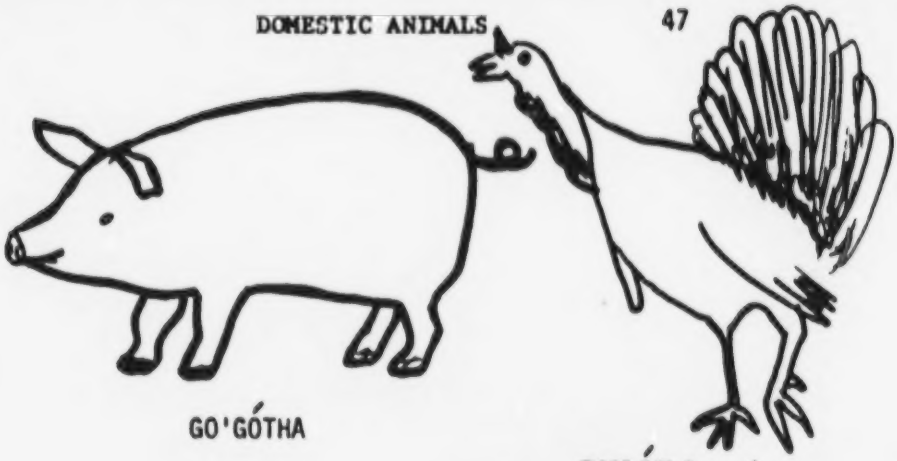
xloske

(xuh-łoha-kay) 'empty'

Nyi-raxda xloske ke/ki. 'The glass is empty.'
water-glass empty (is)

xli

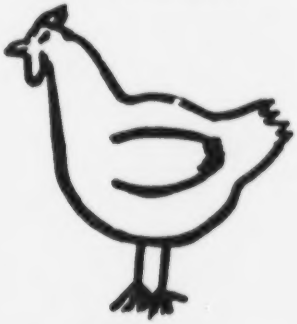
(xuh-łee) 'a sore, wound'



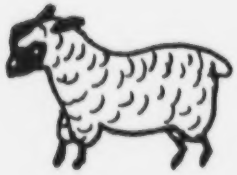
GO'GÓTHA

TAGLÓGLO

MIXE



WAYIN'SHUJE



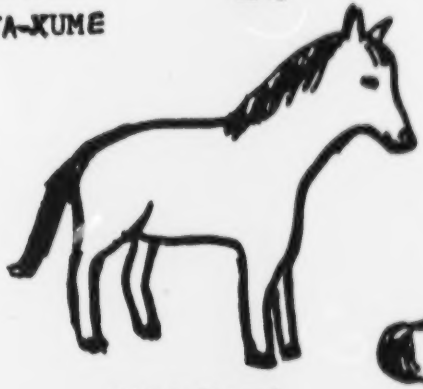
TA-XGA P'OSGENYE (I)
TA-XGÁ-YINGE (O)

MIXÉ-XANJE (Otoe)
MIXÉ-XANYE (Iowa)

DOMESTIC ANIMALS

TA-XUME

UDWÁ INGE (Otoe)
UDWÁ-INYE (Iowa)



SUNGE (Otoe)
SHUNYE (Iowa)

CHE-XGA

SHUNGKENYI (Iowa)
SUNGKE-NYI (Otoe)

'cardinal'

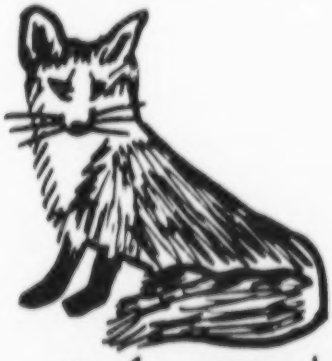
WAYINGE-SHUJE(O)

WAYÍN 'SHINGE SHUJE (Iowa)

wayínge to (Otoe)

'bluejay'

WAYIN'SHINGE ILÚ'A TAINYE (Iowa)



MASTÉKE; 'red fox'

MANYIKÁTHI 'coyote'

THINYE (Iowa)

THINGE (Otoe)

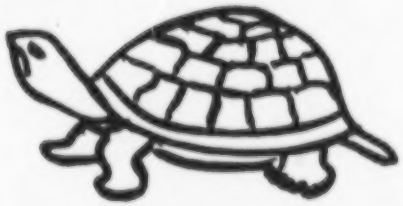
'robin redbreast'

WAYÍNYE MANGE SHUJE (Iowa)

WAYÍNGE MANGE SHUJE(Otoe)

'black bear

MANTÓ THEWE



KETAN

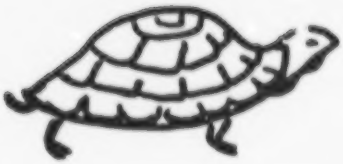
TO-STAIN (I)
TO-STAINGE (O)

CHINSTA

WAGLÁNSGE

MISCHÍNGE (Otoe)
MISHCHÍNYE (Iowa)

MINGKÉ



KETAN XANJE

"BIG TURTLE"

(Song)

Ketan xanje daduge,

He-e yo, he-yo, hi-ye-e-e.

Ke - tan xan-je da-du-ge,

He-e yo, he-yo, hi-ye-e-e.

Ke - tan xan-je da-du-ge,

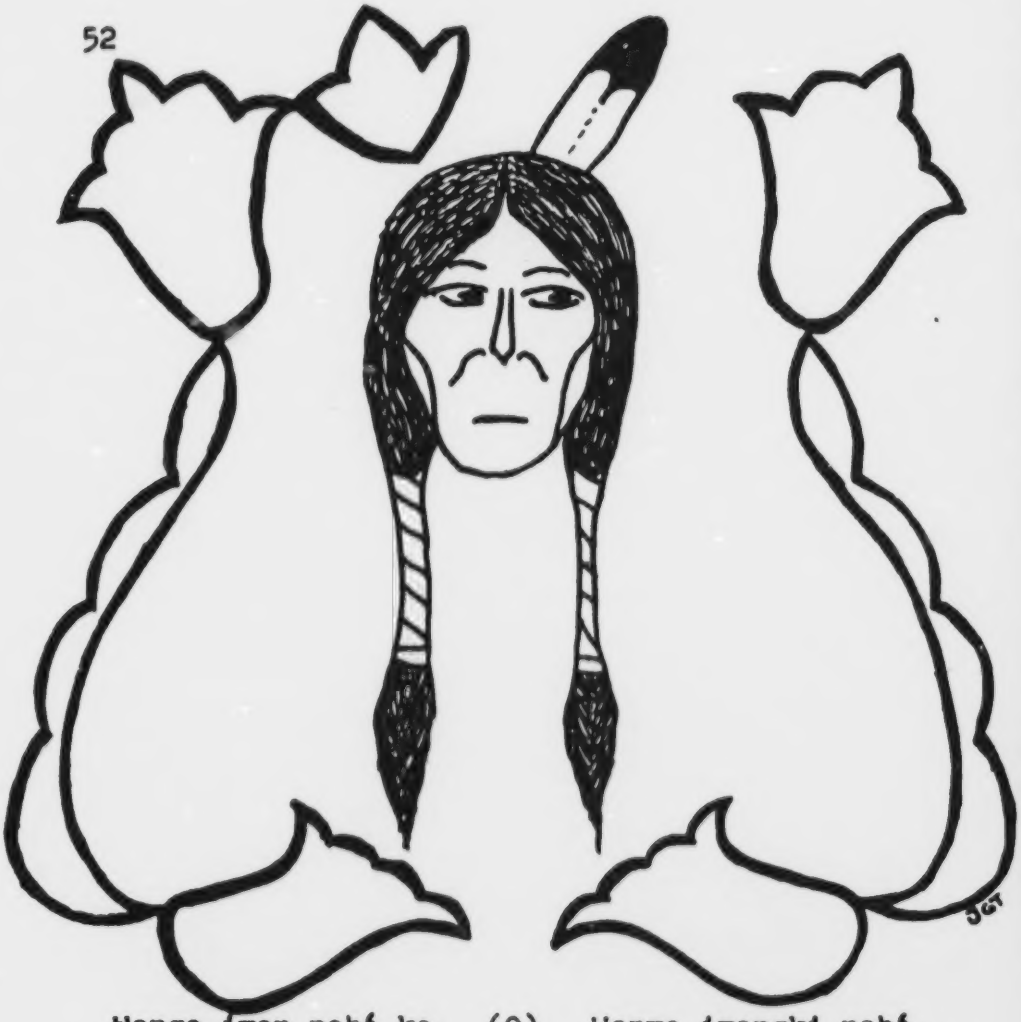
He-e yo, he-yo, hi-ye-e-e.

Ke - tan xan - je a-la-sta-wi

He-e yo, he-yo, hi-ye-e-e.

'Big Snapping Turtle' song as sung by Sarah Grace Kihega. Men's and women's song, to be sung to a child to entertain him, or to be sung by children. Full name of a snapping turtle is kemala x'in. This song comes from an early myth.

52



Wange iyan nahé ke. (O) Wanye iyangki nahé. (I)
'There is a man.' or, 'A man is standing there.'

Wan'shige kinánglale ke.
'The man is going hunting.'

Otoe:
Wayinge iyan adá ke.
Thinge iyan ge adá ke.

Iowa:
Wayinye iyangki adá.
Thinye ge adá.

He saw a bird. And he saw a squirrel.

Otoe:	Iowa:
Ketan adá ke.	Ketan adá.
Ta ge adá ke.	Ta ge adá.

'He saw a turtle, and he saw a deer.'

Ta ch'ehi ke. Chuyu waruje hnye ke.
'He killed the deer. The family will eat.'

PART II

CONVERSATIONAL PHRASES

In fast speech of Iowa and Otoe there is frequent elision of sounds, or combining of two sounds into one between words or parts of words. We do this also in spoken English. Because the reader is usually a beginner in learning the Indian language, some elision is omitted and full forms of the words given in order that they might be recognizable as separate words. In other cases the combined forms are given in an attempt to reflect naturalness in conversation.

In cases where the men's declarative sentence marker ke is given, a woman would always use the form ki in its place when memorizing that sentence. In some examples the student is given the choice by the form ke/ki, and would use only one or the other according to the speaker's sex.

UNIT A: GETTING ACQUAINTED

LESSON 1

WHAT IS YOUR NAME?

Aho!	Hello!
Minyéke Sunge Xga iganye ke.	My name is White Horse.
Laye dagwí ligána?	What is your name?

VOCABULARY:

sunge/shunye	'horse'	laye	'name'
hga	'white'	hinganye	'I am called'

Ha!	Hello!
Miné nyingki Munjé-mi iganye ki.	My name is Bear-woman.*
Wan'shige ukényi nyi ki.	I am an Indian.

Vocabulary:

*Or, 'I am called Bear-woman.'

miné	'me' 'I'	i-ga-nye	'they call'
wan'shige	'Indian'	ukényi	'person'

LESSON 2

GREETINGS

Joe:	Aho!	'Hello!'
Mary:	Aha!	'Hello!'
Joe:	Dalixga?	'How are you?'
Mary:	Hin pi ki.	'I'm fine.'

In Iowa and Otoe there are differences in men's and women's speech which may be noted as in the greeting form on this page. The man's greeting is ho! or aho!; the woman's is ha! and serves not only as a greeting but also to call attention, to give assent such as English 'OK', to acknowledge someone, as 'amen' to a prayer, and as a type of good-bye.

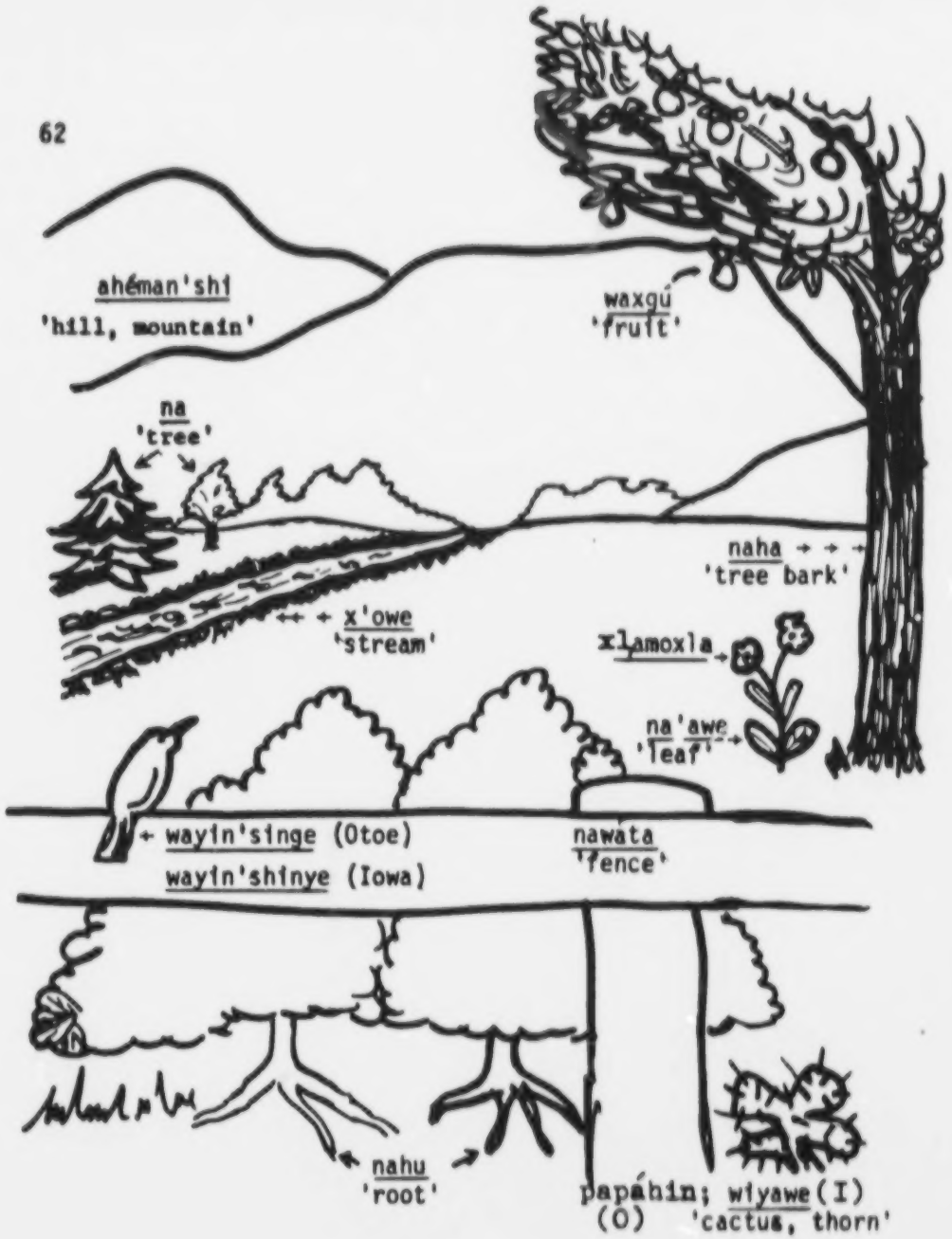
LESSON 3

Joe:	Li hun daxga?	'How is your mother?'
Mary:	Hin na pi ki.	'Mother is fine.'
Joe:	Nanje daxga?	'How is your dad?'
Mary:	Hin ka pi ki.	'Dad is fine.
	Wa'umanyi ki.	He is working.'
Joe:	Pi ke.	'That's good.'

VOCABULARY: hin na '(my) mother' li hun '(your) mother'
hin ka '(my) father' nan je '(your) father'

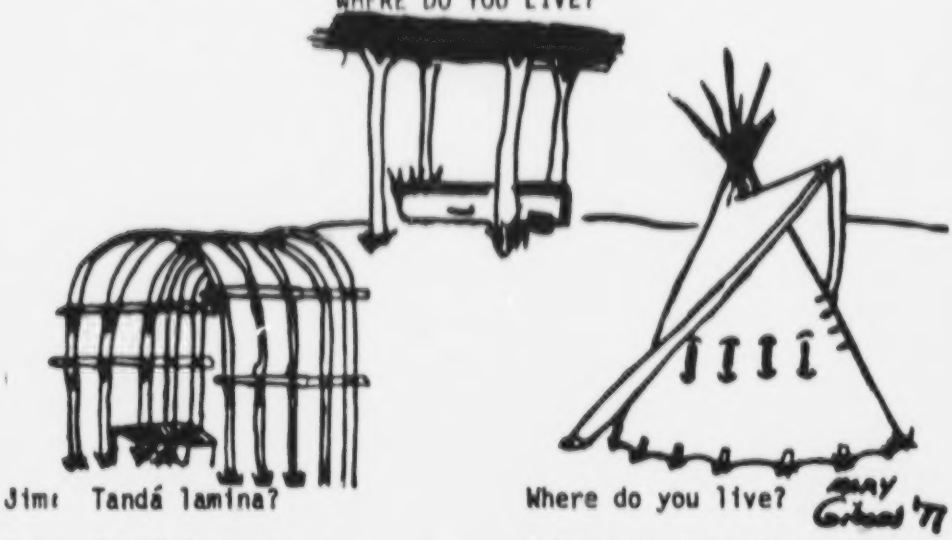
In women's speech the statement sentence ends in ki;
in men's speech the statement ends in ke. Examples:

Hin pi ki. 'I am fine.' (female speaker)
Hin pi ke. 'I am fine.' (male speaker)


ahéman'shi
'hill, mountain'
waxgú
'fruit'
na
'tree'
naha
'tree bark'
x'owe
'stream'
xlamoxla
na'awe
'leaf'
wayin'singe (Otoe)
wayin'shinye (Iowa)
nawata
'fence'
nahu
'root'
papáhin; wiyawe (I)
(O) 'cactus, thorn'

LESSON 4

WHERE DO YOU LIVE?



Jim:	Tandá lamina?	Where do you live?
Ed:	Chinánda hamina ke.	I live in the city.
	Li'e tandá lamina?	Where do <u>you</u> live?
Jim:	Chiná shuweda hamina ke.	I live in a small town.
	<u>Mary</u>, tandá lamina?	Mary, where do you live?
Mary:	Maya mintáweda hamina ki.	I live in the country.
	Chi hintawi ahemán'shida ale ki.	Our house is on a hill.

VOCABULARY:

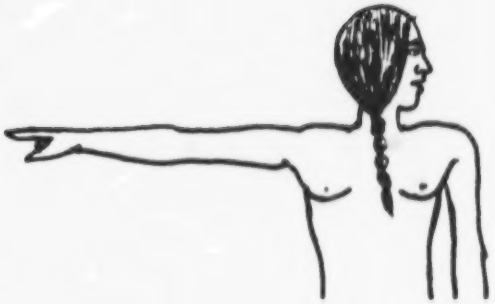
ha-mina	'I live'	tandá	'where?'
la-mina	'you live'	mintawe	'my'
mina	'he,she lives'	witawi	'our'

maya mintawe-da 'in my land; in the country'

UNIT B: A VISIT WITH GRANDPA AND GRANDMA

LESSON 5

LET'S GO!



Tom:	Ahó!	Hello!
Jim:	Ho!	Hi!
Tom:	Tan waasta?	Where are you going?
Jim:	S'age wihegla kiwala hajé ke.	I'm going to see my old folks.
Tom:	Ale xga! Akínane, Inúnlije hagúnda ke.	Is that so. Wait a minute, I want to go with you.
Jim:	Aho, hinéto!	All right, let's go!

NOTE: Hinéto! 'Let's go!' (male speaker)
Hinéta! 'Let's go!' (female speaker)

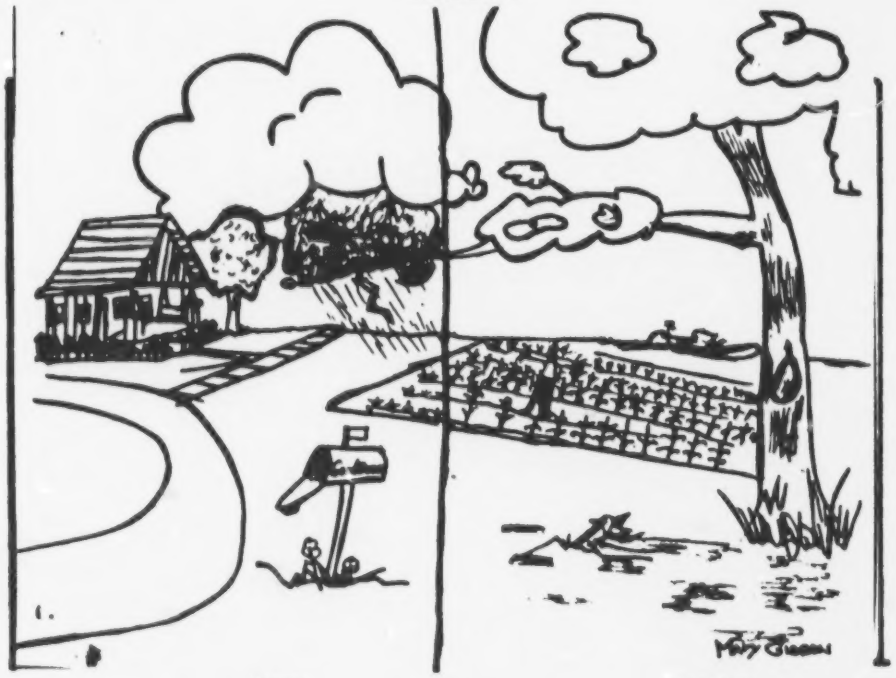
LESSON 6

COME IN AND SIT DOWN!

Boys:	Ahó, hin kunyi!	'Hello, grandma!'
	Ahó, hin tuga!	'Hello, grandpa!'
Grandpa:	Ahó! Chi ugwáwi le!	'Hello! Come on in the house!'
Grandma:	Ha, Jegí mina ne!	'Hello. Sit down here!
	Minawi le!	Sit down! (both of you)
	Tandá walahu?	Where did you come from?'
Boys:	Goshida wají ke,	'We came from over there.'
Grandma:	Inégla kiwála laji?	'Did you come to visit?'
Jim:	Hunje, hinigrakiwala hinjíwi ke.	'Yes, we came to visit.'
Tom:	Baxoje/Jiwele ihách'e hagúnda ke.	'I want to talk Baxoje/Jiwele.'

UNIT B: A VISIT WITH GRANDPA AND GRANDMA

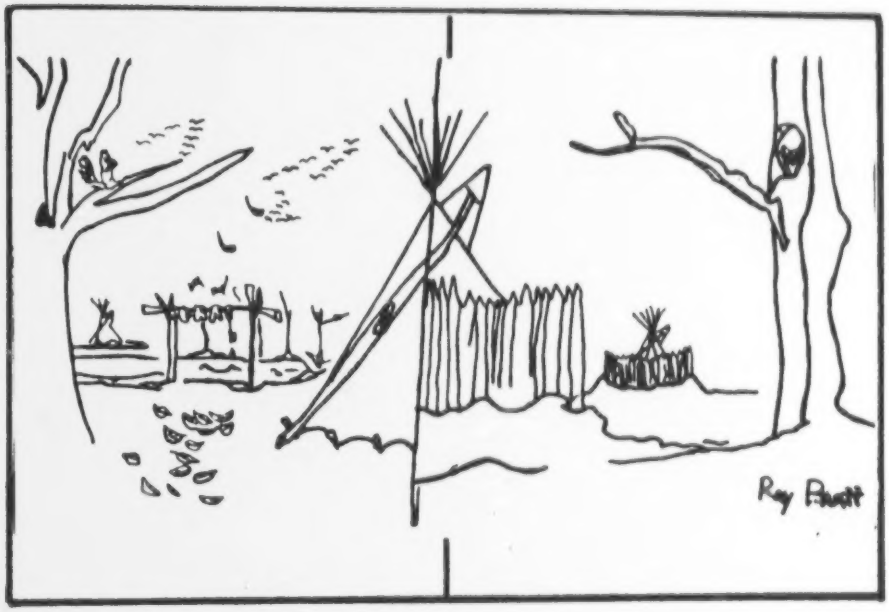
LESSON 7



BEHU MANSJE

A. In summer:

Taje dahga?	How is the weather?
Hanwe pi ke/ki.	It's nice today.
Mahəje ke/ki.	It's warm.
Nyii yu?	Is it raining?
Hinyego. Nyi yu skunyi ke/ki. (or, Hinyega)	No, it's not raining.



NATO XWANYI TANYI

B. In winter:

Hanwegi lothlin?	Is it cold today?
Lothlin ke. Bahu ke.	It is cold. It is snowing.
Tha'thage na lothlin ke.	It's windy and it's cold.
Mahada nuxe ke.	There is ice on the ground.

Minkana wonayi soga uglanayi ho! Be sure to wear your coat!

---

hanwe 'day' maha 'ground' soga 'thick, heavy'
hanwe-gi 'today' maha-da 'on the ground'

UNIT B: A VISIT WITH GRANDMA AND GRANDPA

LESSON 8

HUNGRY AND THIRSTY

Jim:	Ibundhe.*	'I'm thirsty.'
	Nyi hadahda haje hnye ke.	'I'm going to get a drink of water.'
Tom:	Ibundhe skunyi ke.	'I am not thirsty.'
Grandma:	Lixlánye?	'Are you hungry?'
Jim:	Hun, hinxlánye ke.	'Yes, I am hungry.'
	Waji hagunda ke.	'I want to eat.'
Tom:	Hin xlanye skunyi ke.	'I am not hungry.'
Grandma:	Dagúle laji lagúnsta?	'What do you want to eat?'
Jim:	Wanyi hagúnda ke.	'I would like beef.'
Tom:	Waduje hagúnda ke.	'I would like corn.'

---

ha-je	'I go'	ha-gunda	'I want'
ha-je hnye	'I will go'	ha-gunda hnye	'I will want'
wa-ji	'to eat'	la-gun-sta	'you want'
la-ji	'you eat'	*or, imbudhe	
skunyi	'not'		

LESSON 9

COOKING

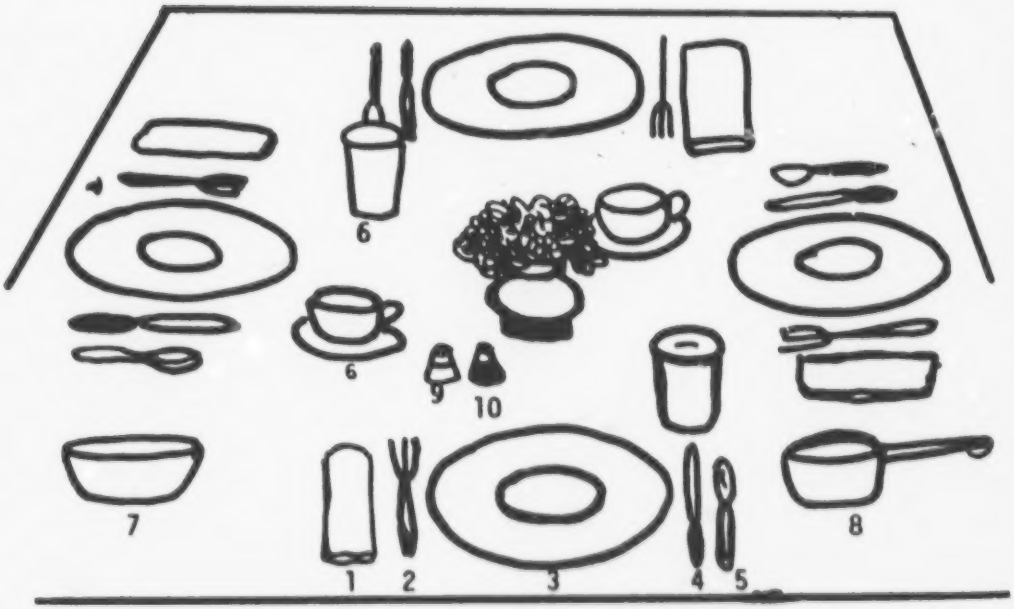
Hin kunye, wexda do'uhan hnye ke.	Grandma, make some mush.
Ha. Wayín'shuje uháhan hnye ki.	I'm going to cook chicken.
Wabúhge hadók'in hnye ki.	I'm going to bake bread.
Wayínk'isje hadok'in hnye ki.	I'm going to fry eggs.
Bikúyi waluje wohánhan hnye ki.	I'm going to make supper.

---

u-hánhanke/ki	'I cook'	ha-dók'inke/ki	'I fry'
u-hánhan hnye ke/ki	'I will cook'	ha-dók'in hnye ke/ki	'I will fry'
heloda waluje	'breakfast'	bikúyi waluje	'supper'
bima'shi waluje	'lunch'		

UNIT B: A VISIT WITH GRANDPA AND GRANDMA

WAŁUJE



1 - nawé-wa k'o

2 - wiyawe , wahúge

3 - wahgé

4 - mahí

5 - tuge

6 - koglín; nílahda koglín

7 - wahgé-woyúsgowe; wahgé-woyu

8 - wílóhan

9 - nyí-Xgu

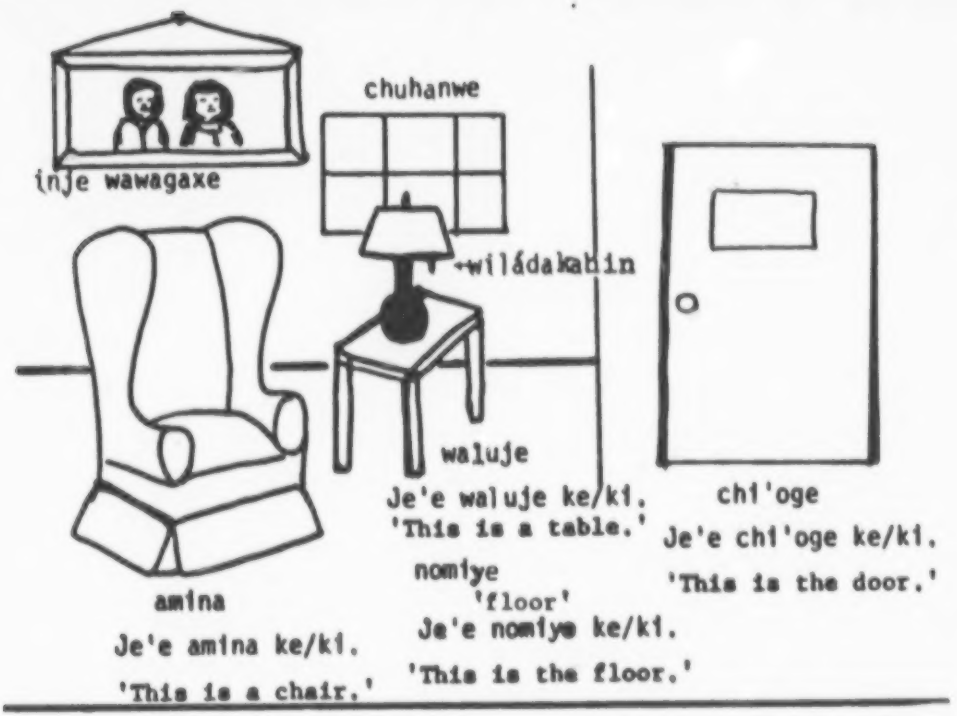
10 - mankán-ikflohan

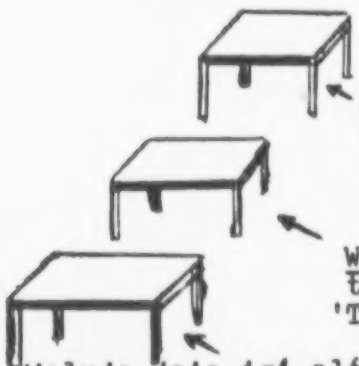
UNIT B: A VISIT WITH GRANDPA AND GRANDMA

LESSON 10

AT THE TABLE

Grandma:	Ahá! Waluje gasón ki.	It's all ready.
	Hin walújesda hal	Let's eat!
Boys sit down, at table.		
Jim:	Wanyi hagúnda ke.	I would like meat.
	Wanyi huhi le! (Otoe) Wanyi ji huhi! (Iowa)	Pass the meat!
Tom:	Wadúje hagúnda ke.	I would like corn.
	Wadúje huhi le!	Pass the corn.
	Ho. Waíglóxi ke.	Thank you.
Jim:	Nyi-xgu huhi ho!	Pass the salt. (more polite form)
Tom (after eating):	Wihanánje ke.	I'm full.
Jim:	Walúje gla-pí-inge ke.	The food was good.
Tom:	Waíglóxi ke.	Thank you.





Waluje ga'e goshida alé ke/ki.
table that over-there is (S)
'That table is there
(farther away).'

Waluje se'e daha alé ke/ki.
table that there is (statement)
'That table is there.' (near)

Waluje je'e igi alé ke/ki.
table this here is (statement)
'This table is here.'

GOING HOME

Grandpa:	Laglé hna?	Are you going home?
Jim:	Hun, haglé ke.	Yes, I am going home.
Grandpa:	Aho.	All right.
Tom (coming in):	Gla?	Did he go home?
Grandpa:	Hunje, gle ke.	Yes, he went home.
Tom:	Igi chi mintawe waji ke.	I am going to my house.
Grandma:	Ha, China wajó ki.	All right. I'm going to town.
Grandpa:	Aho, Ho hethige hajó ke.	All right, I'm going fishing.

---

mintawe	'my, mine'	hintewi	'our, ours (3 or more)'
litawe	'your, yours'	litewi	'you-alls'
etawe	'his, hers, its'	etewi	'their, theirs'
hintawe	'ours (yours & mine)'		

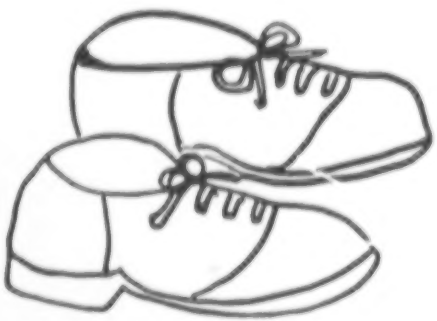
WONÁYI

'blouse or shirt'

WAJÉ

UNÁTHUN

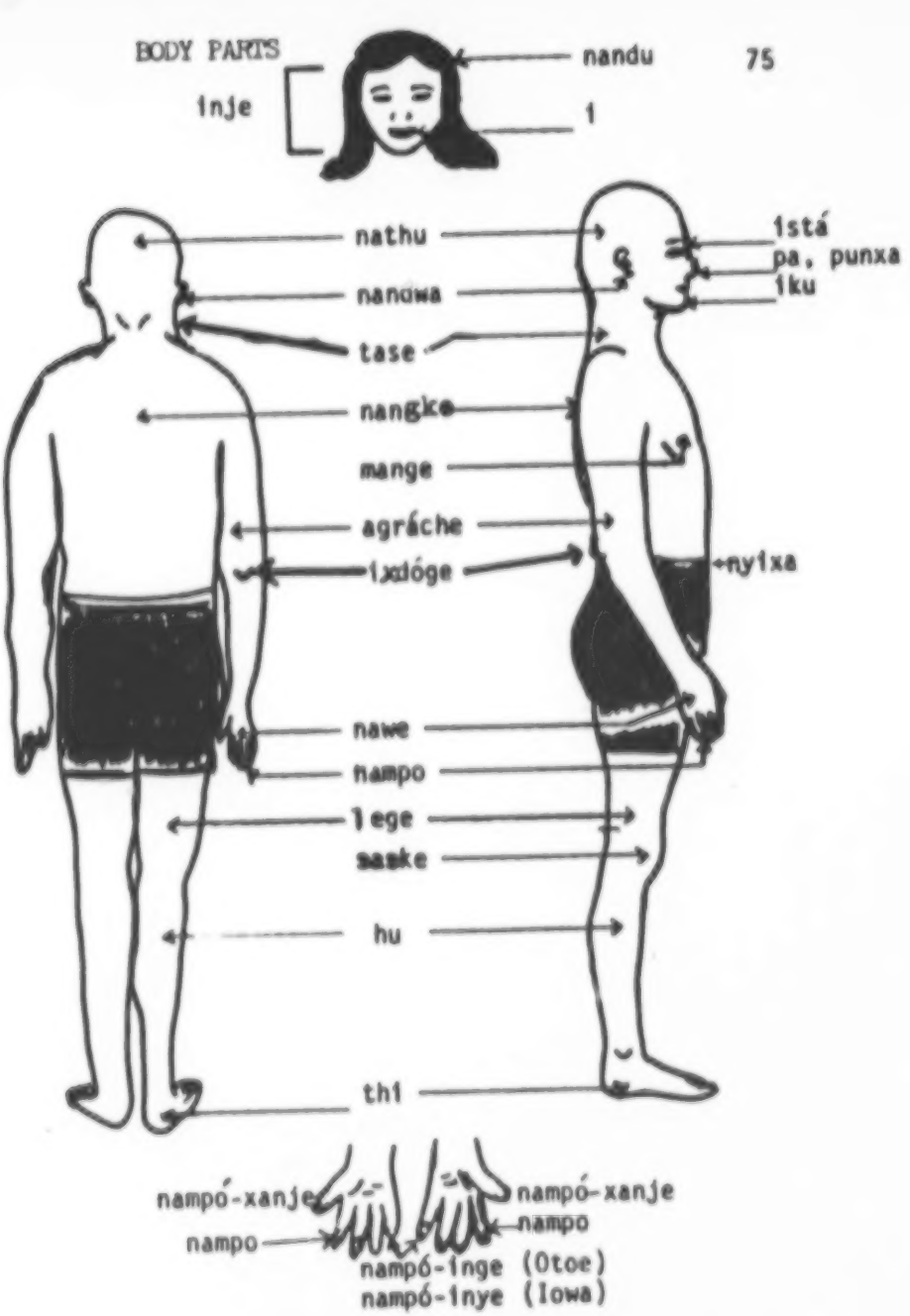
'trousers, slacks'



AGÚJE

THUNXWE/
THILONAXWE

'socks'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inje
1
nathu
nanúwa
tase
nangke
mange
agráche
ixdóge
nawe
nampo
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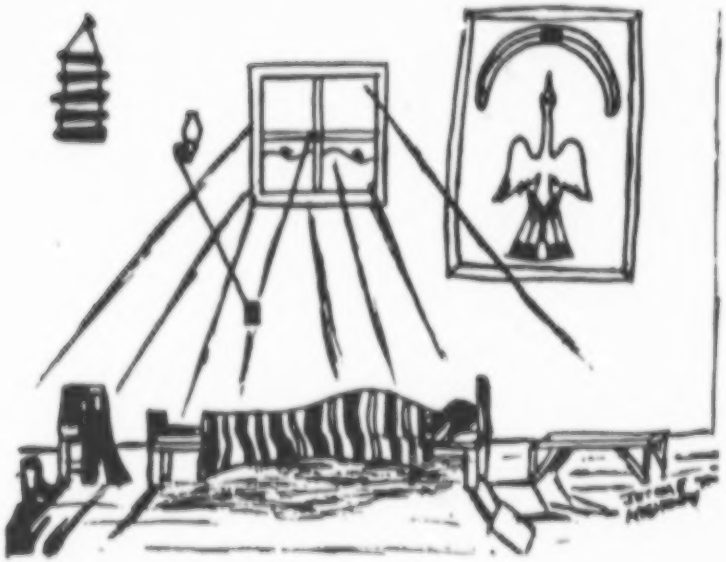
saske
hu
thi
istá
pa, punxa
iku
nyixa
nampó-xanje
nampo
nampó-xanje
nampo
nampó-inge (Otoe)
nampó-inye (Iowa)

UNIT C: TIME, DIRECTION, AND DAILY ACTIVITIES

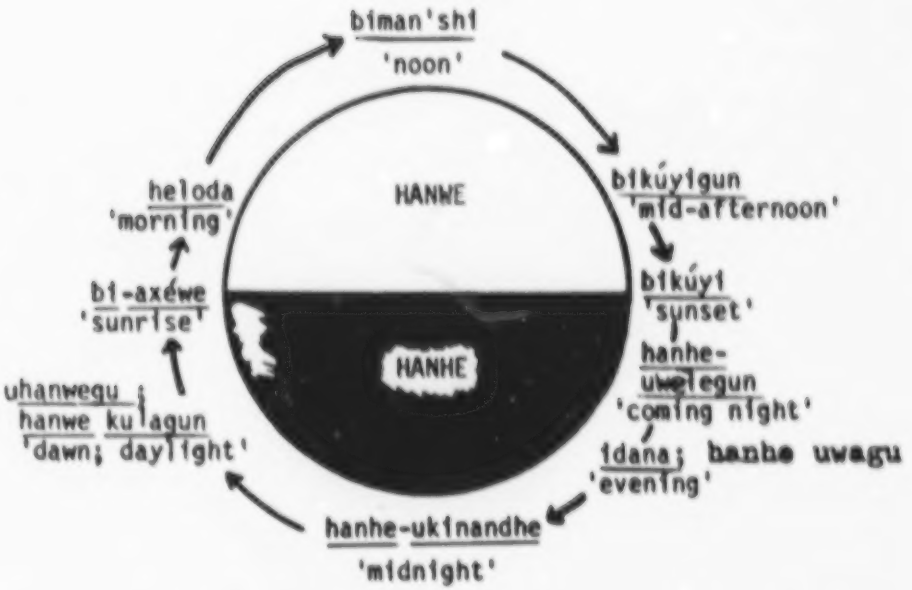
LESSON 12

HANWEGI - IN THE MORNING



Mother:	Hanwegli ki, Ikíwi le!	It's morning. Get up!
	Bi axéwe ki,	The sun is up,
	Pi ilahánje?	Did you dream well?
Son:	Hunje, pidana hahánje.	Yes, I had a good dream.
Mother:	Wonáyi woglanayi.	Get dressed.
	Inje gluya le!	Wash your face!
	Nandu gixwá le!	Comb your hair!

Day and Night



UNIT C: TIME, DIRECTION, AND DAILY ACTIVITIES

LESSON 13

DAILY ACTIVITY

Bigundhe sahma hin-walúje ke.
clock seven we eat (statement)
'At seven o'clock I eat.'

Gason bigundhe glelábleda chida uháwaje hnye ke.
then clock eight-at house-at return will
'Then at eight o'clock I will come home.'

Biman'shidashige hinwaluje sta.
noon- at then we-eat regularly
'At noon we always eat.'

Shige bikúyegi hinwáluje hnye ke.
then sundown-at we-eat will (statement)
'Then at sundown we will eat again.'

Hanwe thleje waa'un ke.
day all I-work (statement)
'All day long I work.'

---

waluje 'I eat' (Transitive Verb) wa'un 'I work'
hin-waluje 'we-two eat' hin-wa'un 'we-two work'
hin-waluje-wi 'we (all) eat' hin-wa'un-wi 'we (all) work'
glelable-da 'at eight' - clock hand located at number 8
chi-da 'at home' - at the house, at home, (location -da)
bikuye-gi 'at sundown, in the afternoon' -(time -gi)

Sunday: Hanwe-waxónyitan, or, Hanwe-xúnyitan 'Day of Worship'

Monday: Hanwe-iyánki 'First-day'

Tuesday: Hanwe-nuwe 'Day-two, or Second-day'

Wednesday: Hanwe-danyi 'Day-three, or Third-day'

Thursday: Hanwe-dowe 'Day-four, or Fourth-day'

Friday: Hanwe-thatan/ 'Day-five, or Fifth-day'
or, Hanwe-satan

Saturday: Hanwe-ukíthle/ 'Half-day', so named because
or, Hanwókithle in early days our people were required to work only half-a-day on Saturday.

Hanwe-waxónyitan dale walújenye ke, 'The feast was on Sunday.'
Day-worship was feast

Hin tuga ale dale hin jega ada ke, Hanwe-waxonyitan
(my)grandfather (my) uncle saw Day-worship

'Grandpa saw uncle in town last Sunday.'

nanke idaha chinánda ada ke,
past town- in saw

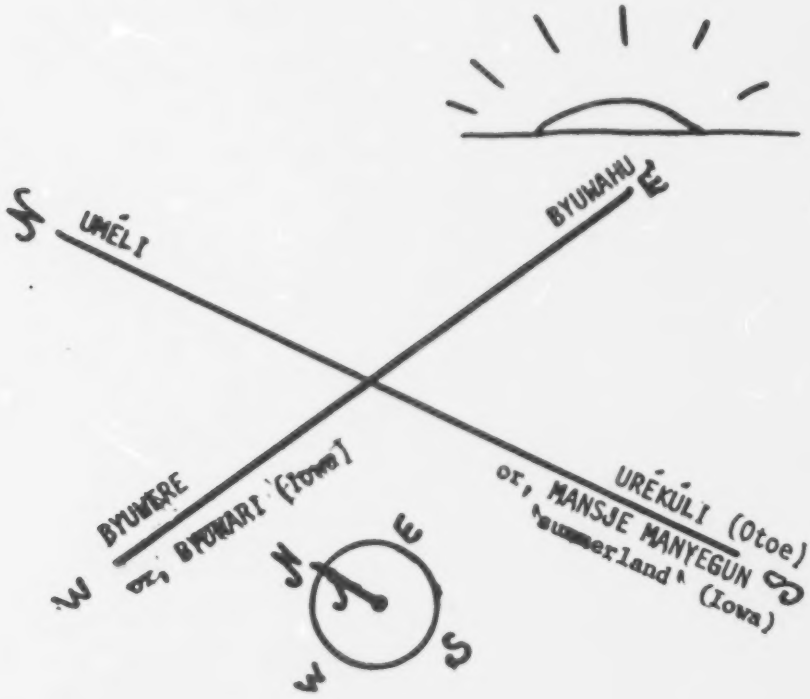
Hanwe-ukithleda ale nawe 'unje 'unyi hnye ke.
Saturday- on be handgame do will (statement)

'The handgame will be on Saturday.'

UNIT C: TIME, DIRECTION, AND DAILY ACTIVITIES

LESSON 14

THE FOUR DIRECTIONS



Hin tuga byuwélegun mina ke, 'Grandpa lives over east.'
grandpa east-over lives

Uméligun t'uwale ke, 'He is going north.'
north-toward (he's) going

Hin jega byuwélegun t'ale ke, 'My uncle is out west.'
my uncle west-toward is

Tan wahínawi? /Tan winawi? 'Where are we going?'
where we-go (I) (O)

Wilakiglano
'pow-wow outfit'

ta thinje
'roach headdress'
pe alúkije
'headband'

nangke aglámason
'back bustle'

wiblu masón
'feather fan'

aglá'harisunje
'vest'

aglá'hsumayi
'cuffs'

kax'nigrange
'bustle'

winthuinge ipíla
'beaded belt'
dhelokina
'breechcloth'

kax'nigrange thinje
'trailer'

nadh'hgakibrabra
'bells'

tahga xuha
'anklets'

agút'ukenye
'moccasins'

UNIT C: TIME, DIRECTION, AND DAILY ACTIVITIES

LESSON 15

PETS

Sungkenye iyán asti?	Do you have a dog?
Hun. Sungkenye nuwe anye ke.	Yes, I have two dogs.
Iyán xanje ke, gehnaha	One is large, the other
sungkenye shuwe ke.	is a puppy.
Udwáyinge iyan asti?	Do you have a cat?
Hunje. Udwáyinge xanje anyi ke.	Yes, I have one large
Udwáyinge shuwe iyan anye ke.	cat. I have a kitten.

Five Puppies

Dagúlena?	What are those?
Sungkenye shuwe ke.	They are puppies.
Tahéna lagúnsta?	How many do you want?
Bloge sungkénye thatana walágunsta?	Do you want all five?
Hinyego, nuwe hagúnda ke.	No, I want two of them.

tahena	'how many'	hinyego	'no' (male speaker)
bloge	'all'	hinyega	'no'(female speaker)

LESSON 16

THE GIRLS GO FISHING

As told by Robert Small

Chihmínye hanwegi ho githíge ahínye ke. -
girls today fish catch arrive

Chihmínye ho danyi na ketan hedan githígewi ke.
girls fish three and turtle also catch

Ho hedan ketan hedan pi wa'únye na walók'inye ke.
fish also turtle also good make-they and cook-they

Ketan wanyi ikílala anyáŋye ke.
turtle meat different say-they

The girls went fishing today. They caught three fish and a turtle. They cooked the fish and the turtle to make them good. It is said that turtle is a different kind of meat.

Vocabulary:
githi-ge 'to catch'
ahi-nye 'they arrive'
wa'un-nye 'they make'
walok'i-nye 'they cook, fry'
anya-nye 'they say'

PART III

GRAMMAR AND DRILLS

Numbers are given in relation to lessons in Part II, for explanations and extra practice on different aspects of the grammar highlighted in Part II. Where space will not permit use of the full words 'Iowa' and 'Otoe' to distinguish separate forms, the abbreviations (I) and (O) are used respectively.

1.1 Exclamations.

Men	Women	English
Ho! (or Ahó!)	Ha!	'Hello! or, OK!'
Go!	Ga!	'Here it is; take it!'
Heehan!	Ee'ina!	'So sorry!'
Humbã!	Hináa!	'Oh my!'
Hinego!/ Hinyego!	Hinega! Hinyega!	'No!'

Men and Women:

Se'e!	'Look out!'
Aná! (or Alá!)	'Ouch!'
Ananá!	'Ouch, it really hurts!'
Huhwá! (Otoe)	'Well, my gracious!'

1.2 Statements. There are several kinds of statements. The first we learn is Identification. An animal or object is identified by naming it and adding ke (male speaker) or ki (female speaker).

Drill 1: Answer the question, identifying what is in each picture.

Dagúle je? 'What is it?'

_____ ke/ki. 'It is a _____.'

ho

ta

na

1.3 To complete the sentence, fill the blank with the name of one of the items below.

Dagú le (je)? 'What is it?'

_____ ke/ki. 'It is a _____.'

amina

waluje

chi

ma

che

thinge (Otoe)
thinye (Iowa)

chexga

sunge/
shunge

mischinge (Otoe)
mischinye (Iowa)

2. Statements: Identification of a Person. To identify a person, first tell who the person is, then add ale 'is, are' and the statement marker ke or ki. The statement marker is sometimes omitted in Iowa. Examples:

Jiwele alé ke/ki. 'It is an Otoe (person).'

Baxoje alé ke/ki. 'It is an Iowa (person).'

All terms for relatives, or kin-terms, must have the special possessives used with these terms, for they are never used alone. The special possessives, or honorifics, are:

hin 'my, our' li 'your' i 'his,hers,its'

Drill 2; Answer the question using the kin-terms below with their honorifics to fill in the blank.

Wayéle? 'Who is it?'

_____ alé ke/ki. 'It is _____.'

hin ka '(my) father' hin tuga 'grandfather'

hin na '(my) mother' hin kunye 'grandmother'

hin talo '(my) friend' i talo 'his friend'

hin nunyi 'sister (of woman);brother (of man)' li talo 'your friend'

hin jega '(my)uncle' li jega 'your uncle'

hin tumi '(my)aunt' li tumi 'your aunt'

li tuga 'your grandfather'

li kunyi 'your grandmother'

3.1 Descriptive Sentence. This type of sentence is much like the identification sentence except that a descriptive word, or adjective, is used with the ke or ki. There is no need for ale 'is, are'.

With a subject: Hin ka wahʃle ke/ki.
(my) father sick (statement)
'Father is sick.'

Subject	Description	Statement
Hin na	gipʃ	ke/ki.
(my) mother	well	(statement)

'Mother is well.'

Without a subject:

Description	Statement	
Wahʃle sick	ke/ki. (statement)	'He is sick.'
Gipʃ well	ke/ki. (statement)	'She is well.'

Drill 3.1: Fill in descriptions from the list below to complete these sentences.

1. Hin talo _____ ke/ki.
2. Hin ka _____ ke/ki.
3. Hin na _____ ke/ki.
4. Hin tuga _____ ke/ki.

wahʃle 'sick' wapána 'healthy' shuse 'small'
gipʃ 'well' pi 'good' xanje 'large' xanye(I)
s'age 'old'

3.2 We saw in Lesson 2 that we must use hin 'my, our', li 'your', and i 'his, hers, its' before every kin-term such as father, mother, aunt, brother, grandfather, and all other relatives and even with 'friend'. Never forget to use those forms for politeness.

Actual possessive form always follows the word modified rather than preceding it as in English. Possessives are:

mintawe	'my, mine'	litawe	'your, yours'
hintawe	'our, ours' (yours and mine)	etawe	'his, hers, its'
		hintewi	'our, ours (all of us)'
		litewi	'you-all s
		etewi	'their, theirs'

Examp'es:

wosa mintawe = 'my sack'
sack my

baje litawe = 'your boat'
boat your

The honorific precedes the kin-term and the possessive follows it. Examples:

hin ka mintawe 'my father' li tuga litawe 'your grandfather'

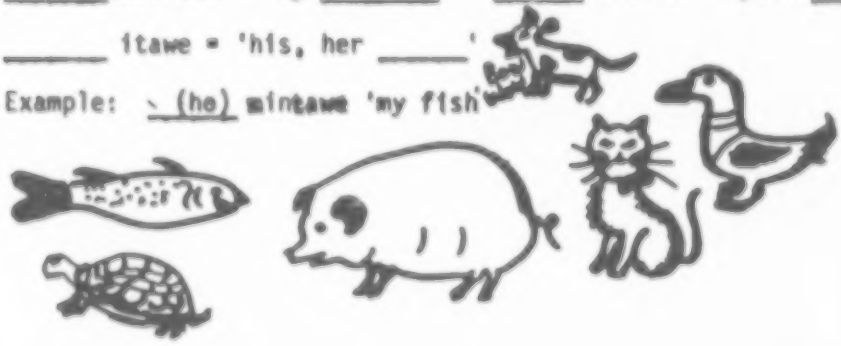
i tuga itawe 'his grandfather'

Drill 3.2: Use each of the following possessives with the objects found in the pictures.

_____mintawe = 'my _____' _____ litawe = 'your ____'

_____ itawe = 'his, her _____'

Example: _(ho) mintawe 'my fish'



4.1 Questions. Some question words are:

wayéle 'who' dagúle 'what' tanda 'where'

A formal question includes the question indicator je after the verb in place of the ke or ki of the statement.

Tan wasta je? 'Where are you going?' (formal style)

The formal style is considered impersonal and somewhat demanding between close friends or family members, and therefore the polite form is used, which is actually a shortened form omitting the je and adding a bit of length to the verb stem vowel.

Tan waasta ? 'Where are you going? (familiar)
or simply, Tan wastan?

The beginner will want to learn to use both the formal question with the je and also the familiar form, though he will use the familiar form more often.

Drill 4.1: Answer the following question by filling in answers from the list below.

Question: Tan wasta (je)? 'Where are you going?'

Answer: _____ waje ke/ki. 'I am going _____.'

china 'to town' maya mangni 'to heaven'

kigónyi 'to a feast' chi mintawe 'to my house'

maya alúje-gun 'out in the country'

5.1 Sentence Order: Subject - Object - Verb - Sentence type

Question:	Wan'sige	sunge	iyan	anyi	(je)?
	man	horse	a	have	(question)

Does the man have a horse?

Statement:	Wan'sige	sunge	iyan	anyi	ke.
	man	horse	a	has	(statement)

'The man has a horse.'

Drill 6.1: Substitute one of the objects from the pictures to complete each sentence, using each of these active verbs.

1. Hin tuga _____ anyi ke/ki. Grandpa has a ____.
2. Hin ka _____ stumi ke/ki. Dad bought a _____.
3. Hin na _____ adá ke/ki. Mom saw a _____.
4. Hin talo _____ guna ke/ki. My friend wants a ____.
5. Hin kunye _____ wílumi ke/ki. Grandma sold a _____.

6.1 Location: -gi 'here' -da 'there'

ˋigi 'right here' Igí mina ke. 'He lives right here.

jegi 'here' Jegí mina ke. 'He lives here.'

jalegi 'nearby' Jalegi mina ke. 'He lives nearby.'

ga'ída 'over there' Ga'ída mina ke. 'He lives over there.'

goshi(-da) 'there (father away)'

Goshida mina ke. 'He lives way over there.'

Drill 6.1: Substitute the location words in this sentence, as found below the sentence, using active verb mina 'sit,live'.

_____ hamina ke/ki. 'I live _____.'

chinagi 'here in the city' (spoken while in that city)

chinánda 'in the city' (spoken from outside that city)

china shuweda 'in a small town'

maya etage 'out in the country'

or, maya mintaweda 'on my land'

Drill 6.2: Substitute the words listed below in the blank to form different sentences, using active verb gunda 'want'.

ˋ___ ___ ale waje hagúnda ke/ki. 'I want to go to the ____.'

ahéli	'hills'	ahéman'shi	'mountains'
jedan	'ocean'	x'owe	'creek, stream'
maya	'country, land'	buthake	'sand, beach'

7.1 Seasons:

Spring:	behu
Summer:	mansje
Fall:	nato xwanyi
Winter:	tanyi

7.2. Weather Phrases.

Lothlín ke.
'It's cold.'

Mansje ke.
'It's warm.'

Ba hu ke.
'It's snowing.'

Nyi yu ke.
'It's raining.'

Gasón nyi yujile ke.
'It's beginning to rain.'

Gasón ba hu anyi ke.
'It's beginning to snow.'

Lugímanyi ke.
'There's lightning.'

K'o manyi ke.
'There's thunder.'

Wagúnye ta'in ke.
'There's a rainbow.'

Maxuwe thewe ke.
'There's a dark cloud.'

Tat'anwe ke.
'There's a tornado.'

Bathu ke.
'There's hail.'

Drill 7.2: Substitute each of the words below in the following sentence:

_____ øta ke/ki. 'I see _____.'

ba 'snow'	maxuwe 'a cloud'
bi 'sun, the moon'	bathu 'hail'
nuxø 'ice'	xemála 'frost'

First person:	mi'e	'I'	hi'e	'you and I; we'
Second person:	li'e	'you, you-all'		
Third person:	alé	'he, she, it, they'		

Personal pronouns serve as subject of the sentence as in English, but unlike English, once the subject is named the pronoun forms are not used freely. They are used for change of reference or for emphasis. Otherwise person reference takes place through verb affixes. Number is indicated only through the verb suffixes -wi and -nye.

8.2 Verb Person Prefix, Motion Verb

SINGULAR
ha-manyi ke/ki. 'I am walking.'
la-manyi ke/ki. 'You are walking.'
manyi ke/ki. 'He is walking.' (No prefix=3rd person)

WE TWO
hin-manyi ke/ki. 'You and I (we two) are walking.'

THEY TWO (Note: no plural suffix -wi)
manyi-wi ke/ki. 'They two are walking.'

PLURAL
hin-manyi-wi ke/ki. 'We are walking.'
la-manyi-wi ke/ki. 'You-all are walking.'
manyi-nye ke/ki. 'They are walking.'

8.3 The subject pronoun is redundant with the verb person prefix and may be omitted except for introducing subject, change of subject, or for emphasis.

Mi'e	ha-manyi ke/ki.	'I am walking.'
Li'e	la-manyi ke/ki.	'You are walking.'
Alé	manyi ke/ki.	'He is walking.'
Hi'e	hin-manyi-wi ke/ki.	'We are walking.'
Li'e	la-manyi-wi ke/ki.	'You-all are walking.'
Alé	manyi-nye ke/ki.	'They are walking.'

Drill 8.2: Answer the question using each of the items pictured to fill the blank in the sentence.

Dagúle lají lagúnsta? 'What would you like to eat?'

_____ hagunda ke/ki. 'I want some _____.'

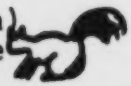
HO

TA, WANYI

NYI

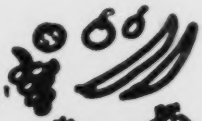
WADÚJE

DO XANJE

THINYE (Iowa)
THINGE (Otoe 

TANYI 'soup'

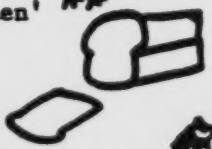
MIXE 'duck'

WAHGÚ 'fruit' 

MANG,KÁNTHEWE 'coffee'

WAYÍN'SHUJE 'chicken'

WAYÍN'XANJE 'turkey'

WABÚXGE 'bread' 

MINGLÍLOK'E 'frybread'

CHE BAHNYI 'milk'

WAYÍNK'IHJE 'eggs'

NYI-XGU → 'salt' ← 'pepper' MANGKAN-IKILOHAN

9.1 Negative. Negative word skunyi follows the verb in the sentence. Examples:

In a statement: Hin xlanyi skunyi ke/ki. 'I am not hungry.'
my hunger not (statement)

In a command: 'Un skunyi lel 'Don't do it!'
do not (command)

In a question: Waje idinathge skunyi je?
dress fit not (question)
'Doesn't your dress fit?'

Drill 9.1: Substitute each of the objects pictured on the opposite page in the following sentence.

_____ mintawe skunyi ke/ki. 'It is not my (fish).

b. Make each of the following sentences negative by adding skunyi following the verb, or the predicate adjective.
'I am not _____.'

1) Hamanyi ke. 'I am walking.' Hamanyi skunyi ke.
2) Chinagi hamina ke. 'I live here in the city.'
3) Ho hethige haje ke. 'I am going fishing.'
4) Hin talo pi ke. 'My friend is good.'

9.2 Tenses. There are only two tenses in Iowa-Otoe, present/past, and future. Present and past are both verbally unmarked, and are distinguished only by the actual specific statement of time, as 'today' or 'yesterday'.

Hamanyi ke. 'I walk' or 'I walked' SAME VERB FORM
Hanwegi hamanyi ke, 'I am walking today.'
Dananyi hamanyi ke, 'I walked yesterday.'

Future tense = hnye following the verb

Heloda hamanyi hnye ke. 'I will go tomorrow.'

TIME - VERB--FUTURE TENSE - STATEMENT

Do not confuse third person plural verb suffix -nye with future tense hnye.

(Aré) manyi-nye hnye ke/ki. 'They will walk.'
(they) walk-they will (statement)

10.1 Commands. To form a command, use the simple verb stem followed by le (male speakers) or lé (female speakers). The male form is sometimes used also by female speakers.

Mina ne! 'Sit down!' (-n + le = ne)

Gu le! 'Come over!'

Suhi le! 'Quit doing that!' (bothering)

The le receives strong stress and intensity, depending on the urgency of the command.

Words of time or location occur before the verb and command marker. Also the object occurs before the verb rather than after the verb as in English.

Gason adánwe le! 'Be careful now!'
now be careful (command)

Ho 'uk'une! 'Give him the fish!' (-n + le = ne)
fish give-him (command)

Drill 10.1: Make a command using each of the following verbs, which are all motion verbs.

mina	'sit down'	Minane!	'Sit down!'
nayi	'stand; stop'	_____	'Stand up!'or,'Stop it!'
hu	'come'	_____	'Come!'
manyi	'walk'	_____	'Walk!'

10.2 Shortened forms of personal pronouns with 'is'.

Long form		Short Form
Mi'e ale ke.	'It is I.' =	Mile ke.
Li'e ale ke.	'It is you.'=	Rile ke.
Ale ke.	'It is he.' =	Ale ke.
Hi'e ale ke.	'It is you & I.' =	Hine ke.
Hi'e alewi ke.	'It is we.' =	Hinéwi ke. (We are (the ones).'

Li'e alewi ke. 'It is you-all.' = Lilewi ke.

Alewi ke. 'It is they.' = Alewi ke.
or, 'They are.'

11.1 Identification Sentences in the Plural.

Dagúle-na? Chexgá-nye ke/ki.
'What are they?' 'They are cows.'

Sunge-nye ke/ki. (O) Shunye-nye. (I)
'They are horses.'

The -nye verb suffix indicating third person plural is added to the predicate nominative or predicate adjective. When the noun has a modifier, the plural suffix follows the modifier.

Amina xanje-nye ke/ki. 'They are large chairs.'

The -nye is not a plural for simple nouns. It is used only with nouns or noun phrases in the predicate of identification sentences. The plural involves three or more items or persons.

11.2 Identification Sentences in the Dual.

For only two items or persons the verb suffix -wi indicating third person dual 'two' or 'they two' is added to the noun or its modifier in the identification sentence or description sentence.

Chexga nuwe-wi ke/ki. 'They are two cows.'

Without using the number nuwe 'two', only using -wi, we know we are talking about two items.

Waluje-wi ke/ki. 'They are two tables.'

The dual -wi and plural -nye of third person identification or description are not used with nouns or noun phrases in any other position (subject, object, location, etc.), for they have no plural suffix.

Amina nuwe hagunda ke/ki. 'I want two chairs.'

12.1 Identification Sentence with Possessive.

Shunye/Sunge	mintawe	ke/ki.
horse	mine	(statement)

'The horse is mine.'

Drill 12.1: Give the Iowa/Otoe for each of the following sentences.

1) The cow is yours.
2) The pig is his.
3) The turkey is ours (yours and mine).
4) The duck is you-all's.
5) The chicken is theirs.

12.2 Time Questions. tanhéda 'When?"

Drill 12.2:

Tanhéda lamanyi (je)? 'When are you going?'

_____hamanyi ke/ki. 'I am going _____.'
or "I went_____.'

_____hamanyi hnye ke/ki. 'I will go_____.'

Substitute time words from 13.2 in the blanks to answer the above question. Be sure to match the time word with the right verb form.

12.3 The three meals of the day are formed by adding the time of day with walúje 'meal'

heloda walúje	biman'shi walúje	bikwí walúje
morning meal	noon meal	evening meal
'breakfast'	'dinner'	'supper'

13.1 Time. Time usually comes first in the sentence, although sometimes more important information comes first and time is moved to the end of the sentence or near the verb.

Time	Subject	Verb	Sentence Type
Hanwegi	hin nage	manyi	ke.
today	my wife	goes	(statement)

'My wife is going today.' or, 'Today my wife is going.'

13.2 Date, and Other Time Expressions.

BI 'month, moon' HANWE 'day' BANYI 'year'

Hanwokithie 'Saturday' (meaning 'half-day')

Hanwe - waxwánida 'Sunday' (meaning 'day of worship')
or, Hanwe-waxonyitan; Hanwe-xunyitan

banyi je'e 'this year'

banyi nankéiida 'last year'

banyi toiida/banyi toiigi 'next year'

dananyi	'yesterday'	dananyi etagi	'day before yesterday'
hanwegi	'today'		
heioda	'tomorrow'	heioda etagi	'day after tomorrow'

hanwe jirena/hanwe yandahe 'every day; day after day'

hanwe waxónyitan iyánki 'week' (means 'one Sunday')

hanwe waxonyitan itógie 'this week (rest of the week)'

hanwe waxónyitan nankéiinahada 'last week'

hanwe waxónyitan toiidahan 'next week'

14.1 Demonstrative pronouns.

je'e 'this, these (near the speaker)'

se'e 'that, those (near person listening; farther away)'

ga'e 'that, those over there (away from speaker and listener; out of sight'

Demonstrative pronouns follow the nouns they modify. Examples:

maya je'e = 'this land'
land this

waluje se'e = 'that table (over there)'
table that

chinan ga'e = 'that town (way over there; out of sight)'
town that

Drill 14.1: Complete the following sentences using each of the demonstratives je'e, se'e, and ga'e.

1) Wange _____ adá ke. 'He sees ___ man. (Otoe)
   Wanye _____ adá ke. (Iowa)

2) Na ____ ahóyena hale ke. 'He is climbing ____ tree.'

14.2 Diminutive. -inge (Otoe) -inye (Iowa) 'little'

Otoe	Iowa	
chehgá-inge	chehgá-inye	= 'little cow,' or 'calf'
cow little	cow little	
na-inge	na-inye	= 'stick'
tree little wood	wood little or tree	
waluje-inge	waluje-inye	= 'little table'
table little	table little	

15.1 Numbers: (Cardinal Numbers)

1.	iyángki	11.	gleblan agli iyángki
2.	nuwe	20.	gleblan nuwe
3.	danyi	30.	gleblan danyi
4.	dowe	40.	gleblan dowe
5.	satan/thatan	50.	gleblan thatan/satan
6.	sagwe	60.	gleblan sagwe
7.	sahma	70.	gleblan sahma
8.	glelabli	80.	gleblan glelablin
9.	sange/sangke	90.	gleblan sangke/sange
10.	gleblan	100.	gleblan huyan
		200.	gleblan huyan nuwe
		1,000.	koge iyángki

12-19 are formed by substituting 2 through 9 following gleblan agli_____.

21-29 are formed by adding agli iyángki, agli nuwe etc. following gleblan nuwe.

15.2 Number drill: Give the following numbers in Indian:

13._____ 34._____

18._____ 15._____

22._____ 45._____

Hymn: Take the Name of Jesus With You

Hin yino Jesus na-hun-wi-da-wi-na,
my brother Jesus pities us

Ming-ke hin-wa-gilo-xi-wi-da,
truthfully if-we-pray-to-him

Wa-lu-thange hin-wa-ni-wi,
bad sin that-we-have

Wawa-gi-be-ta na-he,
done-away-with lies

CHORUS:

Hin nun-yi, hu-wi le!
my brothers come!

Han-we gi-lo ma-yan-da,
day happy land-in (in the Land of Happy Days, Heaven)

Hin nun-yi, hu-wi le!
my brothers come!

Maya je-gi wo-ch'e-xi.
earth this is-difficult

Brother, Jesus pities us,
If we pray to him truthfully.
The sin that we have
He will do away with.
CHORUS: Brothers, come!
To rejoice in heaven,
Brothers, come!
This earth is difficult.

APPENDICES

Appendix I: Fauna - Animals, Birds, Fish, Insects & Spiders, Reptiles

Appendix II: Kinship Terms

NOTE: For the large animals, to form the term for male of the species, add doge following the animal name. For the female, add minge following the animal name. The term for the young of the species is formed by adding -inge (Otoe) or -inye (Iowa).
Example: chehgá-doge = 'bull'
chehgá-minge = 'cow'
chehgá-inge, or chehga-inye = 'calf'

antelope.....ta-do

badger.....xoge

bat.....k'asisi

bear, small.....munje

bear, black.....mantó-thewe

bear, brown.....mantó-sewe

bear, grizzly...mantó

bear, polar.....mantó-xga

beaver,.....lawe

buffalo.....che

cow.....chexga

coyote.....manyíka'thi

deer.....ta

dog.....shungkenye (I)
sungke-nyi (0)

fox,.red.....mistéke

goat.....ta-xumi-inye (I)
ta-xumi-inge (0)

hog.....go'gotha

horse.....sunge (0)
shunye (I)

mole..... mayínge

moose, elk...huma

mule.....nandó-xwanye(I);
nandwá-xanje (0)

opossum.....chinsda

porcupine....awe; alúsje

rabbit;.....mischínge (0);
mishchinye (I)

raccoon.....mingké

ram.....ta-xga-doge

rat.....hindúngé (0);
hindunje (I)

sheep.....ta-xga-inge (0)
ta-hga-inye (I)

skunk.....mungka

squirrel....thinge (0)
thinye (I)

wolf, black..suntán-thewe

wolf, grey...suntán-xoje

Appendix I: Fauna

BIRDS = WAYINGE (Otoe)
WAYINYE (Iowa)

blackbird.....iblínhdo

bluejay.....wayínge to;
wayín'shinye ulú'a tainye;
che-danyi

buzzard.....hege; hegála

cardinal.....wayín'shinye shuje
wayín'singe suje

crane.....pechan

crow.....kax'e

chicken.....wayín'shuje
wayín'suje

duck.....mixe-inye
mixe-inge

goose.....mixe-xanje
pa-xanje; mixe-xanye

eagle.....xla

hawk.....gletún;
wayín-wethage (O)

heron.....oxga

mudhen.....mi

owl, screech....poxlinge
poxlinye

owl.....mankóge

owl, hoot.....hinda

prairie chicken..so-xanye
so-xanje

redbird.....taladage

robin.....
wayínye mange shu
wayínge mange shuje

turkey.....taglóglo

woodpecker.....tohale

FISH = HO

alligator.....wolaxoje

carp.....bixé-xanye
bixé-xanje

catfish.....bixe;
to dhige

eel.....ho-wakan

gar fish.....ho-athaka,
hwathaka

minnow.....ho-inye
hoyinge

sun perch....ho blahge

Appendix I: Fauna

INSECTS & SPIDERS
WAGLÍ

ant.....laką́nyisge
laganyisge (O)

bee, honey...waglínanyi

beetle.....minglé-wat'ange
minglé-uwat'ange

butterfly....lupányi

fly.....bablónxe
bablúnx'e

grasshopper..mindháhche

louse.....he

mosquito.....lawánge

scorpion.....thinje-wiyawe
thinye-wiyawe

spider.....waglí-xaxaje

stinkbug.....waglí-naxe

REPTILES
WAKÁN

blacksnake.....wakán-thewe

copperhead.....wakán-ukényi;
wakán-oke-inge

frog, tree.waglánsge
frog, waterweglánsge

horned toad..waglí-he-glelablin

house snake...wakán-nanhge

lizard.....waglín-dowe

mud-turtle..ke-malax'in (I)
ke-manax'e (O)

rattlesnake..wakán-dhi-xanyi
wakán-dhi-xanje

toad.....che-wax'ú

tortoise.....ke-glédhinge (I)
(spotted turtle, sand turtle)
ke-gledhe (O)

turtle.....ketan;
ketúnha

APPENDIX II: KINSHIP TERMS

hin tuga	'grandfather'	hin gra	'(my) husband'
hin kunyi	'grandmother'	hin nage	'(my) wife'
hin ka	'father'	hin jega	'uncle'
hin na	'mother'	hin tumi	'aunt'

wahisje 'sister of a male; man's sister'

ichindo 'brother of a female; woman's brother'

hin nunyi; hinunye 'woman's sister; man's brother'

hin yina/ hiyina 'older brother'

hin thunye/hin thunge 'younger brother'

hin yuna/ hiyuna 'older sister of a woman'

hin tanyi/ hin tange 'younger sister of a woman or girl'

Short Form	Iowa	Otoe	English
hinglun	hegl-yinye	higlunyinge	Eldest son
hena	hena-yinye	hena-yinge	Second son
hegaxanje	hega-xanye	hega-xanje	Third son
haga-inye	hega-inye	haga-shuwe	Fourth son
hinu/hinwe	hinwe-yinye	hinú-yinge	Eldest daughter
miha	miha-yinye	miha-yinge	Second daughter
thiga	hethiga-yinye	ha'thiga-yinge	Third daughter

Appendix II: Kinship Terms

Son-in-law (of woman):	wandóhan; mandóhan
Son-in-law (of man):	udwá-inche; udwánchi
Brother-in-law (of woman)	hin shike; hinshík'e
Brother-in-law (of man):	hin tahan; hintáhan
Sister-in-law (of woman):	hin shiga; hinshíga
Sister-in-law (of man):	hin hanga

Your father	nanje	His father:	anje (irreg.)
Your mother:	li hún	His mother:	i hún
Your son:	li yinge	His son:	i yinge
Your daughter:	li yunge	His daughter:	i yunge

Step-mother:	i hun uyánje
Step-father:	anje uyánje
Half-brother (of woman):	i nunyi ukíthle
Half-sister (of man):	wahísje ukíthle
Step-grandmother:	i kún uyánje
Step-grandfather:	i tuga uyánje

Standing: John Sanders. Sitting left to right: Mary Duroin, (wife of John), and Bertie Duroin.

"Courtesy of the Oklahoma Historical Society"

JIWELE-BAXOJE

WAN'SHIK'OKENYE ICH'E

OTOE-IOWA INDIAN LANGUAGE

BOOK II

Éwílugian (Prophet), or Albert Green Arkeketah. 1896. "Smithsonian Institution, National Anthropological Archives"

OTOE AND IOWA INDIAN LANGUAGE

BOOK II

JIWELE - BAXOJE WAN'SHIK'OKENYE ICH'E WAWAGÁXE NUWE

Simple, Compound, and Complex Sentences

Songs and Stories for Practice

Otoe and Iowa Language Speakers

with

Lila Wistrand-Robinson, Ph. D.,
Linguist

Christian Children's Fund
American Indian Project at
Park Hill, Oklahoma

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+ + + + + + + + + + + + + + + +

Temporal and financial limitations have been a hindrance as was also the case in preparation of Book I. To both analyze the language and at the same time prepare educational materials in the space of about four months for each book means there has been sacrifice of perfection in order to get the material into print. --L.W.-Robinson

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Jiwele - Baxoje Language Project
Post Office Box Nine
Park Hill, Oklahoma
74451

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APPENDICES

The Christian Children's Fund Field Office has taken note, as have many federal educational authorities and agencies, of the value of the American native cultures and their significant relevance in application to many current general societal problems. Having made this recognition, it was desirable to focus on projects which encourage and show the application of native cultures in this present time.

It has become evident, as it has among the non-Indian communities, that community and people development appears to supply a needed deterrent to societal decline. A feeling of self-determination is beginning to take hold among tribal people. Various programs, funded through and administered by recently-established tribal offices, have created work opportunities and other community programs, thwarting the drain of the tribes' most valuable resource, its educated youth, into the large cities. This is a very encouraging trend, even though the accomplishment of these programs has been acquired only by faltering advances, trial and error methods, and outright mistakes. Such progress may be expected after regaining control of one's affairs after a hundred years!

Franklin Murray (Thigre Pi) has noted, "Our language is a living symbol of our cultural heritage. It is a valuable gift, a special way of looking at the world. When a language dies, the vitality of a way of living and thinking dies with it." We trust that this language series may aid in keeping knowledge of the language and culture on record for future generations.

In spite of problems in the broken cultures of our Indian people, many desirable values are still retained: e.g. respect for elders, the closeknit family unit, sharing one's home, possessions and food with those in need, and ability to see goodness, beauty, and humor where little is evident. Above all, the Indian cultures continue to stress that Our Father Above is truly at the basis of all of life.

Jimm G. Good Tracks, M.S.W.
CCF Social Services Coordinator

October, 1977

THE JIWELE--BAXOJE ALPHABET

A B C D E G H I J K L M N O P S T U W X Y '

a b c d e g h i j k l m n o p s t u w x y '

c	is used only in combination with h as ch in church	
b	as in baby or as p in tiptoe or rapping	bi 'moon'
d	as in dog or as t in sting	dowe 'four'
g	as in good or as k in picking	aguje 'shoe'
h	as in happy	ho 'fish'
j	as in jump or as g in gyp	peje 'fire'
k	as in king or pick	iku 'chin'
l	not like the English l; made with a quick flap of the tongue, similar to a Spanish flap r.	lege 'thigh'
m	as in man or meet	maya 'earth'
n	as in neat or tending	nuwe 'two'
p	as in pony	pa 'nose'
s	as in soap	sunge 'horse'
t	as in toe	ta 'deer'
w	as in wagon	waluje 'table'
x	not like English pronunciation ks but rather it is like the German ch, a gutteral sound, with friction in the back of the throat.	xami 'grass'
y	as in you or yet	ayán 'bed'

PRACTICE THESE VOWELS FIRST v

a pronounced as in 'father' or 'ah'

e pronounced as in 'hey' or 'eight' or 'freight' or ay in 'hay'

i pronounced as in 'petite' or 'elite' or 'ski' or ee in 'meet'

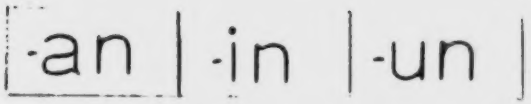
o pronounced as in 'Oklahoma' or 'row' or 'open'

u pronounced as in 'sue' or 'Ruth' or 'blue' or oo in 'boot'

Practice until you know well:

ba	be	bi	bo	bu
da	de	di	do	du
ga	ge	gi	go	gu
ha	he	hi	ho	hu
ja	je	ji	jo	ju
ka	ke	ki	ko	ku
la	le	li	lo	lu
ma	me	mi	mo	mu

na	ne	ni	no	nu
pa	pe	pi	po	pu
sa	se	si	so	su
ta	te	ti	to	tu
wa	we	wi	wo	wu
xa	xe	xi	xo	xu
ya	ye	yi	yo	yu
dha	dhe	dhi	dho	dhu
tha	the	thi	tho	thu
bla	ble	bli	blo	blu
p'a	p'e	p'i	p'o	p'u
t'a	t'e	t'i	t'o	t'u
k'a	k'e	k'i	k'o	k'u



NASALIZED VOWELS

The vowels a, i, e, o, u may be automatically nasalized following any nasal sound or combination with a nasal sound The nasal passage is already open following m, n, ng, and ny, giving a nasal vowel. To pronounce a nasalized vowel, let the air pass through the nose instead of through the mouth only, thus giving the vowel a nasal resonance. When there is no nasal consonant at the beginning of the syllable, the vowels a, i, and u may or may not be nasalized. At the end of a syllable, a silent n following a vowel indicates nasalization of the vowel, e.g. hin 'hair, fur.' Where two vowels are separated by h, w, y, or glottal ('), nasalization goes across both vowels. The nasal consonant may be at the beginning of the two syllables, e.g. mahi 'knife', nawe 'hand'; or the nasal consonant may be the silent n at the end of the two syllables, e.g. pahihin 'thorn', ayan 'bed', ki'in 'to gamble'. In either case, Both vowels, and sometimes even three vowels, are nasalized.

A PRAYER

Wakánda, Ichinchinye
God Son

Woxanje legla togle
Beloved both together

jestángki walígloxi.
these (things) (we have) I thank

Maya jewa wan'shige
earth this-on person

weweleglagi. Waligloxi
like us you were Thank you

ichinchinye hinwányi
(for) children we have

ale sun, lile tolisun
and you in the future

walastana nahwólida
watch them taking care

waligloxi, Wakanda. Ale
pity ther God

gasun laye liglajena
then name your I call on

seha dahe upále mi-
remain well be live

na toligı mine gla'os
in the future for me do

ge ale waligłoxı ke.
an ther pity

God. I thank you and your beloved Son for what you give us. You were on this earth, a person like us. Thank you for the children that we have. God, I want you to look after them in the future, and to pity them. I call upon your name, that we might stay well. In the future do this for me, and pity them.

THE TEN COMMANDMENTS

1. Mine Wakanda inglage le! Alaglan gun Wakanda nyinge ke.
2. Mista hinglagina wan'shige na he'sun Wakanda alanglan-gun nyinge ke, mistange ke.
3. Wakanda layeta ilublige skunyi ho!
4. Akiglunyi skunyi ho, Wakanda Hanwe ale akistanwe hanwe waxonyitan ke, waxonyita adawena ho!
5. Nanje, lihun glatogle wegla s'age ho!
6. Wan'shige ch'ehi 'un-skunyi-wiho!
7. Hinage kilushi 'un-skunyi-ne!
8. Wamunu 'unskunyi ho!
9. Wan'shige ida wich'e skunyi-ne!
10. Chi achilagla la'un dagule anyinye alena he'sun waguna skunyi ho!

UNIT I

ELEMENTS OF THE SIMPLE SENTENCE

Review of Book I

With added study on verbs and modifiers.

1

Demonstratives this/these, that/those

Wange jale ke/ki. (or)
Je'e wange ale ke/ki.
'This is a man.'

Se'e hinage ale ke/ki.
'That is a woman.'(near)

Plural Verb Suffix -nye

wange jale-nye ke/ki. (or)
Je'e wange ale-nye ke/ki.
'These are men.'

Se'e hinage ale-nye ke/ki.
'Those are women (near).'
or, 'Those are their wives.'

2

Je'e shuwe ke/ki.

'This is a baby.'

Goshi nanga shuwe. (I)

Goshida shuwe ke/ki. (0)

'That is a baby (over there)

Je'e shuwe-nye ke/ki.

'These are babies'

Goshida shuwe-nye ke/ki.

'Those are babies (there)

JE'E = this

GEHNAHA = the other (one)

Wahge je'e thugla ke/ki.

'This plate is clean.'

Gehnaha thewala ke/ki.

'The other is dirty.'

Ichichinge je'e thugla ke/ki.

'This child is clean.'

Gehnaha thewala ke/ki.

'The other (one) is dirty.'

Sungkenyi je'e mina ke/ki.

'This dog is sitting.'

Gehnaha yan ke/ki.

'The other is lying down.'

ida = 'over there'

ida + hange=idange 'lying there'

Walublabla ida hange ke.

'The paper is (lying) there.'

Sungkenyi dowe

Ida hangewi ke/ki.

'They (two) are lying there.

Je'e woglange mintawe ke.
this hat my (is)
'This is my hat.'*

Gehnaha etawe ke.
other his (is)
'The other is his.'

Woglange mintawe xanje ke.
hat my large (is)
'My hat is large.'

*NOT 'This hat is mine,' which is 'Woglange je'e...

Etawe shuwe ke.
his small (is)
'His is small.'

(The second hat belongs to a different person.)

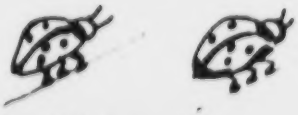
Je'e woglange hintewi ke.
'These are our hats.'

SAME

wanúnje ikikíxgawí
animals same

IKÍLALA=different

wanúnje ikíɬala
animals different



Je'e ikikixgawi?
'Are they the same?'

Je'e ikilala?
Are they different?

SUBJECT - OBJECT - VERB SENTENCE ORDER (SOV)
(English order is Subject-Verb-Object)

S O V
Hinage shuwe nuwe anyi ke/ki.
'The woman has two children.'
(S V O)

O V
Iyinge iyangki anyi ke/ki.
'She has one son.'

Iyunge iyangki anyi ke/ki.
'She has one daughter.'

Iyun ale ke/ki.
Ithunge ale ke/ki.
'She is his sister.
He is her brother.'

SUBJECT - DIRECT OBJECT-INDIRECT OBJECT - VERB

	S	DO	IO	V
1.	Wange	lex'u-lushin	ichindo-inge	wok'un ke/ki.
	man	drum	boy	gave

'The man gave the drum to the boy.'

[But English S - V - DO - IO. Note the difference.]

2. Hinage mankán-thewe wange uk'un ke/ki.
   woman (medicine-black) coffee man gave
   'The woman gave coffee to the man.'

3. Nanthaje lanyi mischinye uk'un ke/ki.
   grasshopper tobacco rabbit gave
   'The grasshopper gave tobacco to the rabbit.'

TIME or LOCATION/DIRECTION followed by VERB

TIME - VERB

1. Herodagi waji ke. 'I am going in the morning.'
   in the morning I go

2. Biman'shi hiwaruje ke. 'I eat at noon.'
   noon I eat

LOCATION - VERB

3. Chi mintawe waji ke. 'I am going to my house.'
   house my I go

4. Goshi waji ke. 'I am going there.'
   there I go

HANGE = lie (down), lying

Sungkenyi waluje kuhanda dahange ke.
Sungkenyi waluje kuhanda hange ke/ki.

dog table under lies

'The dog is lying under the table.'

MINA = sit, sitting

Sungkenyi waluje kuhanda mina ke/ki.

dog table under sits

'The dog is sitting under the table.'

NAYI = stand, standing

Sungkenyi waluje kuhanda danayi ke. (I)
Sungkenyi waluje kuhanda nayi ke/ki.

dog table under stands

'The dog is standing under the table.'

POSITION

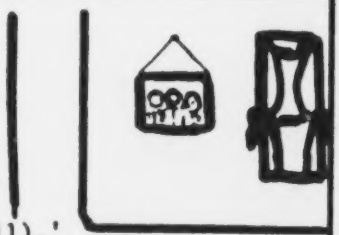
NANGE = is there

Udwayinge amina-da nange ke/ki.

cat chair-on sits

'There is a cat there on the chair.'

UXDÁMINA = hangs, hanging

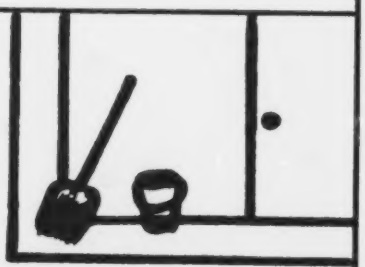


Inje-wagaxe uxdámina ke/ki.

picture hangs

'The picture is hanging (on the wall).'

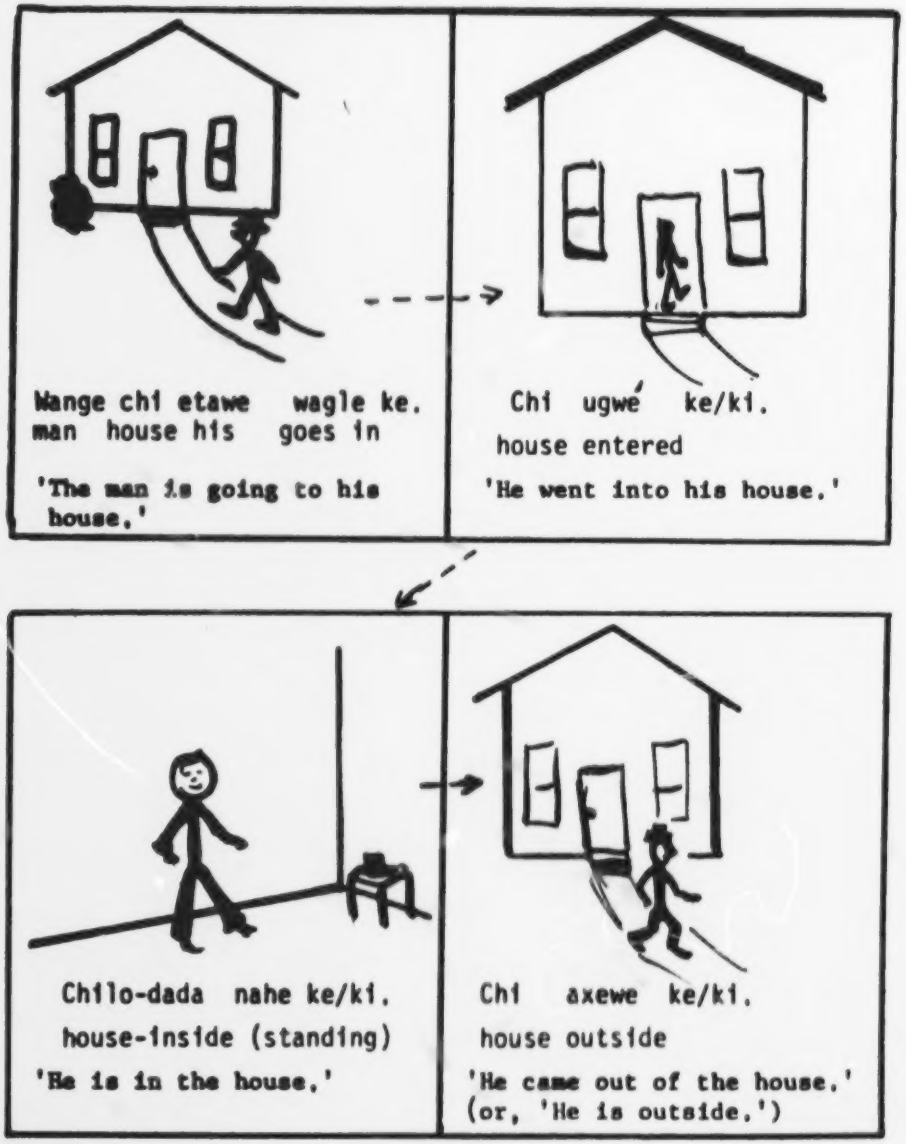
AMAHA = leans, leaning



Chijige amaha nayi ke/ki.

broom leaning stands

'The broom is leaning there.'


Wange chi etawe wagle ke.
man house his goes in
'The man is going to his house.'
Chi ugwé ke/ki.
house entered
'He went into his house.'
Chilo-dada nahe ke/ki.
house-inside (standing)
'He is in the house.'
Chi axewe ke/ki.
house outside
'He came out of the house.'
(or, 'He is outside.')

TOLI = in front

Sungkenyi toli wamanyi ke/ki.
dog in front walks

NANÇKÉLI = behind

Sungkenyi nangkéli unxlemanyi
dog behind follows

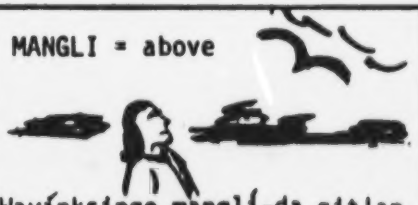
AHÁDA = on, on top of

Bigundhe waluje ahádа danayi ke.

UKINÁNDHE = between

Waluje ukinándhe danayi ke.

MANGLI = above



Wayínksinge mangłí-da git'an.
'The bird is flying above.'

KUHAN = under, below

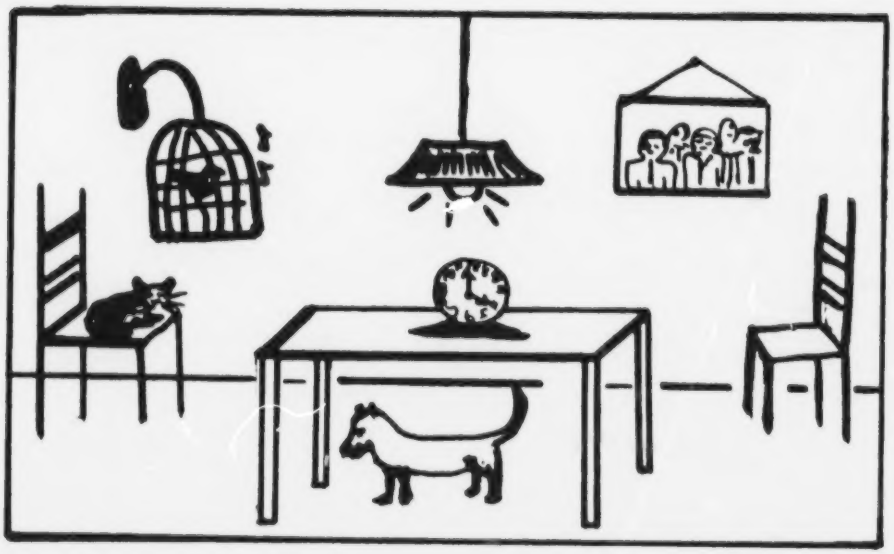
Sungkenyi waluje kuhanda damina. 'The dog sits under.'

LODADA = inside

Ho waxgestanstan łodada ale.
fish bowl inside are

AGLI = across, other side

Wange aglída dahe ke/ki.
'The man is across there.'



Sungkenyi tandána? 'Where is the dog?'

Sungkenyi chilóda giná halé ke. Waluje kuhánda nayi ke.
'The dog is in the room. He is standing under the table.'

Udwáyinge tandána? 'Where is the cat?

Udwáyinge aminada mina ke. 'The cat is sitting on the chair.'

Bigundhe tandána? 'Where is the clock?'

Bigundhe waluje aháda danayi. Waluje ukinándhe dadahe.
'The clock is standing on the table. The table is between (the chairs).'

Wayínkshinge tandána? 'Where is the bird?

Wayínkshinge uxdámina. Na injé-wagaxe uxdámina ke.
'The bird is hanging there. And a picture is hanging (on the wall).'

sungkenyi xga 'white dog'
dog white

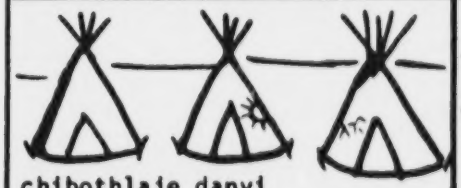
sungkenyi thewe 'black dog'
dog black

sungkenyi
chi shuwe 'small dog house'

chi xanje 'large house'

chibothlaje iyan 'one teepee'
Chibothlaje iyan ke/ki.
'There is one teepee.'

chibothlaje nuwe
Chibothlaje nuwewi ke/ki.



chibothlaje danyi
Chibothlaje danyiwi ke/ki.*

chibothlaje lohan (many)
Chibothlaje lohan-nye ke/ki

*danyi-nye means 'they are drunk'

illó 'better or worsethan ordinary, very' Adjective compar.

1. **Ilo** pi ke/ki. 'He/she has a good body.'
2. **Ilóˊ** pi skunyi ke/ki. 'It is very bad.'
3. **Ilé** kumpi skunyi ke/ki. 'He is very ugly.'
4. **Ilóˊ**-daxlan ke/ki. 'He has fever.'
5. Hin na **ilóˊ** kumpi ke/ki. 'Mother is pretty.'
6. Aheli **ilóˊ** xanje ada ke/ki. 'He saw a very large mountain.'

ilókan 'extremely, very much' Superlative of adj.

1. **Ilókan** pi ke/ki. 'She has a beautiful body.' or, ' He has a handsome body.'
2. Se'e **ilókan**. 'He is lazy (no account).'
3. **Ilókan** pake. 'It is very, very bitter.'
4. Masún **ilókan** p'osge ke/ki. 'The feather is very, very fluffy.'
5. Chi **ilókan** chege ke/ki. 'The house is brand new (just finished).'

-INGE (O) or -INYE (I) Lacking perfection, toning down.
Diminutive of action, degree of quality

(This is the diminutive for Nouns, but degree with modifiers.)

1. Hin tange washi weglu pi-inge ke/ki. (O)
   Hin tanye washi weglu pi-inye ke/ki. (I)
   (my) sister dances extremely well
   'My sister dances very well.' Ability to do something.

2. Hin na ho 'unha weglu pi-inge ke/ki. (O)
   Hin na ho 'unha weglu pi-inye ke/ki. (I)
   (my) mother fish does extremely well
   'Mother cooks fish real good.'

3. Chexga litawe glaxanchinge ke/ki.
   Chexga litawe glaxanchinye ke/ki.
   cow your large too (is)
   'Your cow is too large.' (should be smaller)

-DANA too... Excessive. Intensifier for modifier. (verb or adjective as verb)

1. Hin tosge nange-dana ke/ki. (O) Hin tosge k'antha 'e. (I)
   my nephew runs too (fast)
   'My nephew runs too fast.' or 'My nephew is a good runner.'

2. Hin yina hingiwan-dana chigle ke/ki.
   my brother me called-too home come (loudly)
   'My brother called me loudly to come home.'

3. Hin nage wahile-dana ke/ki.
   woman sick very (is)
   'The woman is very sick.'

4. Ale dana ke.
   'He is great (at anything: eating, fighting, etc.).'

COMPARISON OF MODIFIERS

walú pi 'pretty good, well' Adverb comparative

1. Hin-na ho'un-na ale walú pi ke. (C)
   Hin-na ho'un-ha ale walú pi ke. (I)
   'Mother cooks fish pretty good.'
2. Hinage woha walu pi ke/ki.
   'The woman knows how to cook pretty good.'
3. Wange se'e lex'olushin walu pi. (I)
   'That man makes pretty good drums.'
4. Wange se'e wa'un walu pi ke.
   'That man does good work.'
5. Ichichinye etawe kinangla walu pi dana-nye ke/ki.
   'His sons were successful in hunting game.'

glu/weglu 'very well, real good'

1. Hin na ho 'uhan weglu pi-inge ke/ki.
   'My mother can cook fish real good.'
2. Hinage wawadhunje weglu pi-inye ke/ki.
   'The woman can sew very well.'
3. Namanyi awadhe glu pi-inge. (I)
   'The man is a good driver (of car).'
4. Weglu pi-inye ke. (I)
   'I am the best.'

walu ... wexa (stun) 'ahead of most of the rest' (Otoe)

(In Iowa, any use with wexa is 'the best, the winner.')

1. Hin tange washi walu pi wexa ke/ki.
   'My sister can dance better than the rest.' (O)
   'My sister is the winner of the dance contest.' (I)

2. Hinage wawadhunje walu pi wexa ke/ki.
   'The woman sews real well, better than the rest.'

3. Wange iyanwe walu pi wexa ke/ki. (O)
   Wange iyanwe wala pi ke. (I)
   'The man sings better than the rest.'

wexa 'the best' or 'the farthest'; the winner

1. Hin na ho 'uhan ale wexa ke/ki.
   'Mother cooks fish the best.'

2. Sunge nange ale wexa ke/ki.
   'The horse runs the fastest.'

3. Wange hali-wexa manyi ke/ki.
   'The man walked a long way ahead.'

4. Wakanda waswehi ale wexa ke/ki.
   'God is the best doctor.'

a- verb prefix meaning 'on, upon, over'

(External location - Voegelin)

---

a-honye to climb on
a-lúche to cross (over)
a-wánda to push (on)
a- mina to sit on; chair

---

u- verb prefix meaning 'in, within, into'

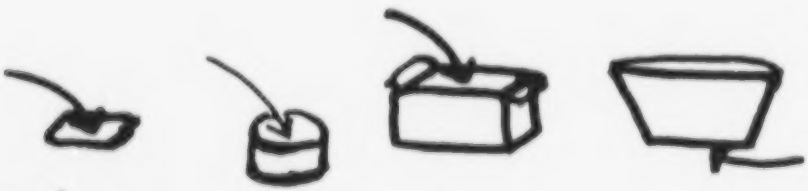
(Internal location - Voegelin)

---

u-gláyu to put in. fill in
u-bé to throw in, put in
u-yán to lie in; bed
u-yú to fill, put inside; shallow

i-	Verb prefix meaning 'at, to, by' (Neighboring location - Voegelin)

i-lúgle	to find someone (at someplace)'
i-kíwala	to visit someone
i-hánje	to dream about something
i-stáge	to have no use for



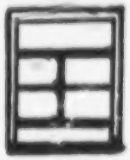
igí je	'to put it here'
idé je	'to put onto'
uhí je	'to put into'; to take medicine'
kuwa dagle	'to put under'

ALAGE = closed

LUSE = open

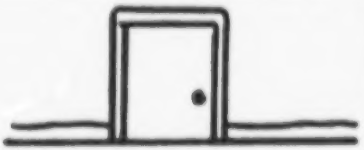
Chuhanwe alage nayi ke/ki.

'The window is closed.'



Chuhanwe luse ke/ki.

'The window is open.'



Chi'oge alage ke/ki.

'The door is closed.'

Chi'oge luse ke/ki.

'The door is open.'

I alage ke/ki.

I luse ke/ki.

Wawagáxe alage ke/ki.

Wawagáxe luse ke/ki.

-mina 'still, all the time' In seated position. Continuous with intransitive

1. Waluje hamina ke/ki. (I) 'I am eating all the time.'
   Waji hamina ke/ki. (O)
2. Bigundhe nange-mina ke/ki. 'The clock is (still) running.'
3. Wadhunje-mina ama ki. 'I am sewing all the time.'
4. Wawagáxe adaje hamina ke/ki. 'I am reading the book.'
5. Wabuxge lok'imina ke/ki. 'I am baking bread (sitting at the campfire).'

-manyi 'have been' with interruptions Progressive.

(Literally 'going'. Not in one continuous action.)

1. Wawagáxe adaje hamanyi ke/ki.
   book read I-have been
   'I have been reading a book.' (day to day)
2. Wange chi'ulushin manyi ke/ki.
   man tent-erecting has been (every day)
   'The man is putting up a tent.'
3. Nange manyi ke/ki.
   run going
   'He has been running around.' or, 'He is running around.'
   These actions continue to the present, thus may be translated in the present also.

ki- 'self' as in 'myself, himself, yourself' Reflexive.

This verb prefix follows locational prefixes u-/a-/i- and the verb person prefixes.

1. Nawe ha-kí-ch'e ke/ki.
   hand I self hurt
   'I hurt myself, my hand.'

2. Á-kihta ke/ki. or, A-lá-ki-sta ke/ki.
   self-see you-self-see
   'You see yourself.'

3. Nyí u-ki-k'une. (pronounced Nyuukik'une.)
   water glass in-self-pour
   'Pour yourself some water.'

4. Wange-gihi ki-k'un ke/ki.
   chief self-made
   'He made himself chief.'

5. Hin-ki-glajihe ke/ki.
   we-self-proud
   'We (two)* are proud of ourselves.' (showing off)
   *Indicated by lack of the verb suffix -wi after glajihe 'proud'.

6. Han-kí-hdawi ke/ki. (hin + a = han)
   we-self-see-pl.
   'We (two) see ourselves' (each other)

ki- 'each other' when with dual -wi (re.)Reciprocal

1. U-ki-jin-wi ke/ki.
   on-re.-hit-dual
   'They hit (on) each other.'

2. Ki-glahi-wi ke/ki.
   re.-love-dual
   'They (two) like each other.'

3. Baxoje Jiwele togle upale-ki-nye ke/ki.*
   Iowas Otoes both understand-re.-plural
   'The Iowas and the Otoes understand each other.'
   *With plural -nye since they are two groups of people.

kiki- 'each other' with plural -nye (groups)

1. A- kiki-hda-nye ke/ki.
   on- re. - see-plural
   'They (many) see each other.' (see= 'look on')

2. Nant'u-kiki-dan-nye ke/ki.
   pity - re. -feel-plural
   'They (many) pity each other.'

WOHAN wa- 'something' + uhan 'cook in' = 'to cook'

wo-ha-han	'I cook'
wo-la-han	'you cook'
wo-han	'he cooks'
hinwohan	'we cook (you and I)'
hinwohanwi	'we cook'
wo-la-hanwi	'you-all cook'
wo-han-nye	'they cook'

Note that object and location prefixes come before ha 'I' and la 'you'.

ICH'E 'to talk'

Before the letter a, ch changes to t.

i-ha-ch'e	'I talk'
i-la-ch'e	'you talk'
i- -ch'e	'he talks'
hin- ch'e	'we (you and I) talk' (hin+i- only hin)
hin- ch'ewi	'we talk'
i-la-t'a-wi	'you-all talk'
i- t'awi	'they talk' (two persons)
i- t'a-nye	'they talk' (more than two)

In Book I we learned the regular person prefixes as follows:

ha-manyi 'I walk'	hin-manyi-wi 'we walk'
la-manyi 'you walk'	la-manyi-wi 'you-all walk'
manyi ' he walks'	manyi-nye 'they walk'
hin-manyi 'we (you and I) walk'	
manyi-wi 'they (two) walk'	

Note that plural and dual suffixes are used. The prefix of this type is used with verbs of movement such as nayi 'stand', yan 'to lie down', danwe 'to jump', and mina 'to sit'.

Verbs beginning with the letter l and other types of transitive verbs go through a special change to an st form:

le 'to go' (add ke or ki for declarative form)

ha-jé 'I go'	hin-le-wi 'we go'
la-ste 'you go'	sta-wi 'you-all go'
le 'he goes'	le-nye 'they go'
hin-le 'we two go'	
la-wi 'they two go'	

anyi 'to have'

anyi 'I have	hanyi-wi 'we have'
astín 'you have'	astin-wi 'you have' (you-all)
anyí 'he has'	anyí-nye 'they have'

e 'to say (something)'

i-hé 'I say'	hin-wi-ha-wi 'we say'
i-sé 'you say'	li-wi-sa-wi 'you-all say'
e 'he says'	e-wá-nye 'they say'

In the latter example, in second person an s is used instead of st.

With an adjective used as verb, instead of ha- 'I' and la- 'you', the forms hin 'I' and li- 'you' are used, e.g. hingílo ke 'I am happy' and lígilo ke 'you are happy'.

On the next two pages pronoun object prefixes and number suffixes may be seen with the verbs glahi 'to love' and ada 'to see'.

PERSON ACTING	PERSON ACTED UPON						
	with glahi 'to love	hin- ME	li- YOU	# HIM,HER	wewe- US	li...wi YOU-ALL	wo-/we wi- THEM
	ha/he- I		li- glahi	he- glahi		li- glahi -wi	woha- glahi
	la- YOU	hiné- glahi		le- glahi	wewé- glahi		welé- glahi
	# HE,SHE,IT	hin- glahi	li- glahi	# glahi	wewe- glahi -hiwi	li- glahi -wi	wi- glahi
	hin- -wi WE-TWO (you,I)			hin- glahi -wi		hini- glahi -wi	hinwe- glahi -wi
	hin- -wi WE (ALL)		hiní- glahi -wi	hin- glahi -wi		hiní- glahi -wi	hinwi- glahi -hi
	li- -wi YOU-ALL	hiné- glahi -wi		le- glahi -wi	wewé- liglahi -wi		wele- glahi -wi
	# -wi THEY-TWO	hin- glahi -wi	li- glahi -wi	# glahi -wi	wewe- glahi -wi	li- glahi -wi	we- glahi -wi
	# -nye THEY	hin- glahi -nye	li- glahi -nye	# glahi -nye	wewe- glahi -nye	li- glahi -nąwi	we- glahi -nye

ADÁ 'to see' PLUS PRONOUN OBJECTS (a-'on'+ da 'look')

*n + l = n

SUBJECTS	OBJECTS: ▨ = reflexive.	-n- 'me'	li 'you'	✱ 'him,her,it'	wawa 'us'	li..-wi 'you-all'	wa 'them'
	(stress) I see→	▨	alí-ta	a-tá	▨	ali-táwi	wa-ta
	la- you see →	an-ásta	▨	a-lásta	wawá-lasta	▨	wa-lásta
	# he,she, it sees	an-dá	ali-dá	a-dá	wawá-da	ali-dáwi	wa-da
	hin- we-two (you,I)	han-dá	*hanf-da	han-dá	▨	hanf-dawi	hinwá-dawi
	hin- -wi we (all) see →	han-dáwi	*hanf-dawi	han-dawi	▨	hanf-dawi	hinwá-dáwi
	la- -wi you-all see →	an-ástawi	▨	a-lastáwi	wawa-lastáwi	▨	wa-lástawi
	# -wi they-two see	an-dáwi	ali-dáwi	a-dáwi	wawa-dáwi	ali-dáwi	wa-dáwi
	# -nye they see	an-danye	ali-dánye	a-dánye	wawa-dánye	alí-danawi**	wa-dánye

**nye becomes na

-nan 'used to' (Otoe)

1. Chexga haji-nan ke/ki.
   beef I-eat-used to
   'I used to eat beef.'

2. Chibothlaje ulachi-nan ke/ki.
   teepee you-live in-used to
   'You used to live in a teepee.'

-stun (Iowa and Otoe) 'to be able to'

1. Chibothlaje hinwoglushi-stunwi ke/ki.
   teepees set up-could-we
   'We used to be able to put up our teepees.'

2. Sunge hin-wamina-stun ke, inuhan ha'un skunyi ke.
   horse I-ride-could today I-do not
   'I used to be able to ride horses, but not anymore.'

3. Hin tosge glak'anthain-stun ke. (I)
   Hin tosge nange k'anthage-stun ke. (O)
   nephew run fast could
   'My nephew used to be able to run very fast.'

4. Ama ilaki-stun ki.
   always wakes early-able
   'He always wakes up early.' or, 'He is always able to wake up early.'

wosgan 'habit, custom, regularity; attitude'

1. Wosgan anyi ke, chebahnyi hadahdanan ki.
   habit have cow's-milk I-drink
   'I have the habit of drinking cow's milk.' or,
   'I regularly drink milk.'

2. Wosgan anyi ikun iglakiwala ke.
   habit has grandmother visit
   'He regularly goes to visit his grandmother.'

3. Wosgan astin helodawexa ilaki-stun ki.
   habit you-have early-very you-rise able
   'You regularly get up early in the morning,' or,
   'You are able to get up early in the morning regularly.'

4. Pa, wosgan gla pi. (I)
   attitude very good
   'He has a good attitude.'

pihi 'again, over again, repeating same action'

1. Pihi ha'un ke/ki.
   again I-did
   'I did it again.'

2. Pihi-dana hananqe nahe'sun ke.
   again-much I-ran and-then
   'I ran again and again.' (all the time, constantly)

_____ 'una 'with a ___; using a ___' Instrument (Ins)

In the sentence the Instrument comes before Subject or Object.

1. Na-inge ha'una sungkenyi uhajin ke/ki.
   stick using dog on-I-hit
   'I hit the dog with a stick.'

2. Mandhe wiloji 'una munje ch'ehi ke/ki.
   iron club using bear killed
   'He killed the bear with an iron club.'

3. Inthwe 'una na aje ke/ki.
   axe using wood cut
   'He chopped the wood with an axe.'

(Body part)-ale 'un Instrumental - human.

ale= he,it is
In this construction, translate 'by' or 'with'

1. Thi-ale 'un ke/ki.
   foot-by makes
   'He did it with his foot.'

2. Nawe-ale 'un ke.
   hand-by made
   'He made it by hand.'

3. I-alewi'un ke/ki. (O) I'un gla'un ke. (I)
   mouth-with makes
   'He makes it with his mouth.'

The plural form -nye (verb suffix) 'they' is used but who 'they' are is not specified.

1. Ino wastaje-nye.
   rock moved -they
   'The rock was pushed away.'

2. Mary inga-nye ki.
   'I am called 'Mary'.' or, 'My name is Mary.' or, 'They call me Mary.'

The instrument used may also be given in the sentence.

3. Mahdu 'ikuje-nye ke.
   arrow pierced-plural
   'He was shot with an arrow.' (and it pierced him)

Who performed the action may also be given.

4. Sungkenyi wa'una Sunge-Xga rahdage-nye ke.
   dogs by Horse-White bitten-they
   'White horse was bitten by the dogs.'

5. Wange waswehi gipihi-nye ke.
   man doctor well-made-was
   'The man was cured by the doctor.'

6. Wan'sige ga'e nangkelida ch'ehange ilogle-nye ke.
   man that long ago dead-lying found-they
   'That man was found dead long ago.'

ndaho/hdaha 'Let's ___!' Calling, Speaking to group; hortatory

1. Hinwaluje hdaho! 'Let's eat!' (male speaker)
   Hinwaluje hdaha! 'Let's eat!' (female speaker)

2. China wahine hdaho! 'Let's (all) go to town!' (male)
   China wahine hdaha! 'Let's (all) go to town!'(female)

BUT: China iwineto! 'Let's us two go to town!' (male)

-to/-ta 'Let's/let ___!' Hortatory

1. Hin-waluje-to! 'Let's eat!' (male speaker)
   Hin-waluje-ta! 'Let's eat!' (female speaker)

2. Mine waji-to! 'Let me eat!' (male speaker)
   Mine waji-ta! 'Let me eat!' (female speaker)

3. Mine hayan-to! 'Let me sleep!' (male speaker)

4. Mine haje-ta! 'Let me go!' (female speaker)

The above sentences refer to action right now.
For action in the future, hnye is added.

5. Hin kiqo ta hnye. 'Let's have a feast!'

6. Hin walu hin-ta hnye. 'Let's pray!'

-HILE! 'Let him ___!' 'Let them___!'

1. Ale china wale-hile! 'Let him go to town!'

2. Ale wawagaxe heglaje-hile! 'Let him study!'
   he book learn you-let

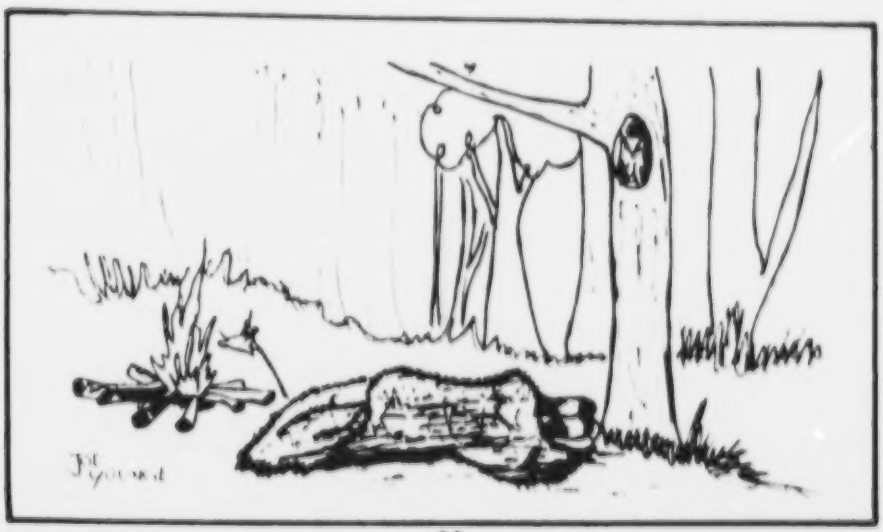
3. Waluje-hile! 'Let him eat!'
   eat you-let

4. Yan-hile! 'Let him sleep!'

5. Sunahe wa-hile! 'Leave them alone!' (I)

6. Itune wa-hile! 'Let them go first!' (I)

7. Itun waluje wa-hile! 'Let them eat!' (I)



IOWA CALENDAR

The Iowa calendar, with a very similar Otoe calendar, comes from many years back when the tribe was in the north where there were elks and bears. The person born in a particular month would have the characteristics of that for which the month was named. Some of the characteristics are:

January: like a playful young bear

February: cunning, short-tempered like a big bear

March: cold-hearted like a frog; or, a fisherman

April: will have a green thumb to cultivate

May: will be slow or lazy; will think before acting

June: will have many children and be good-natured

July: will have beauty or be handsome

August: will be strong

September: will be nipped

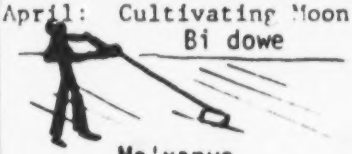
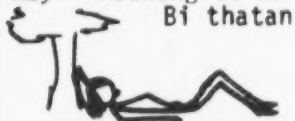
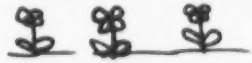
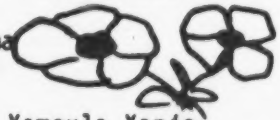
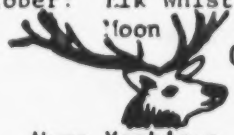
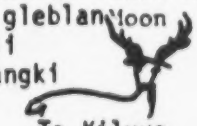
October: will have a bad temper and fight often

November: will be quick in action and will not drag

December: will be very stubborn and cunning

--Suggestions from Franklin Murray

IOWA CALENDAR

January: Bear-jumping Moon Bi Iyangki Machintawe-shuweinye	February: Big Bear Jumping Moon Mantó Xanje (o) Bi Nuwe Machintawe-shuweinye Xanje	March: Frog Moon Bi danyi Pesge-letawe
April: Cultivating Moon  Bi dowe Me'xanye Mangk'e (O)	May: Nothing-to-do Moon  Bi thatan Bi Wa'un Nyinge Bi Wo'un Nyinge (O)	June: Little Flowers Moon  Bi sagwe Xamoxla Shuwe
July: Big Flowers Moon  Bi sahma Xamoxla Xanje	August: Buffalo Rutting Moon Bi glelabli Che Kiluxe	September: Frost in Animal Beds Bi sange Dox'ina Glemina
October: Elk Whistling Moon  Bi Gleblan Huma Yochinya	November: Deer Rutting Moon  Bi gleblan agli iyangki Ta Kiluxe	December: Raccoon Rutting Moon Mingké Kiluxe

DO NOT CONFUSE THESE WORDS

adhe 'good flavor'
hadhe 'berry'

nange 'to run'
nangke 'back' (body part)

doge 'male animal'
doke 'wet; it is wet'
do ke 'it is a wild potato'

i yawe 'his mouth is open'
iyanwe 'he is lying down'
iyánwe 'he is singing'

yahanje 'dream'
yan xanje 'big sleeper'

lohan 'many'
lotan 'straight'

mingke 'honest, truthful'
mingké 'raccoon'

iku 'chin'
i-kún 'his grandmother'

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UNIT II

THE COMPOUND SENTENCE

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Morris -

NA 'and' Two actions by the same subject, at the same time.

1. Wan'sige yanwenye na washínye ke/ki.
   people sing and dance
   'The people are singing and dancing.'

2. Manyi na wamánje uyú ke/ki.
   walk and seeds* plants
   'He is walking (along) and planting seeds.'
   *wamánje is an older word for seeds to plant, although thu is used more commonly today.

3. Hamina na wawagáxe ke/ki.
   I-sit and write
   'I am sitting (and) writing.'

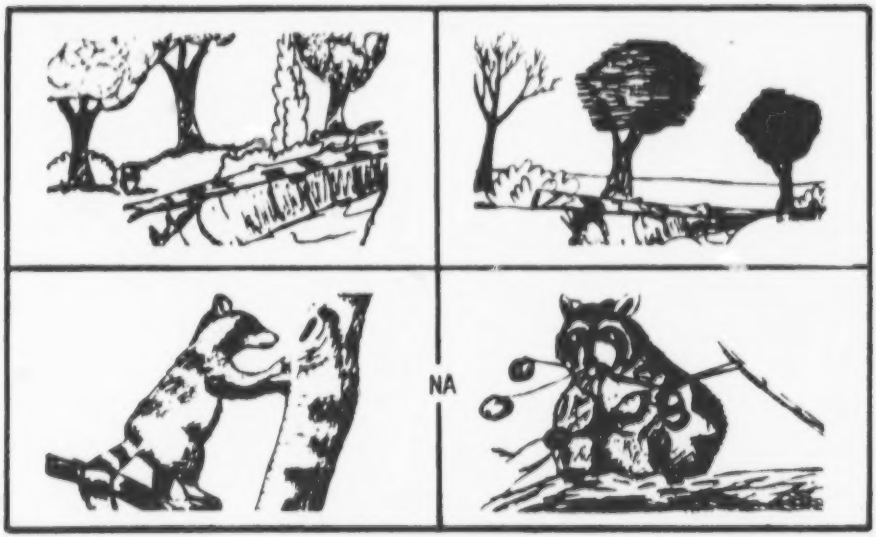
Sometimes in translation into English we leave out the 'and' which must be included in Iowa-Otoe.

4. Inú wala na nanyí webli lujemanyi ke/ki.
   with went and sugar hard eat-ing
   'He went along and ate candy.' (hard sugar=candy)

5. Bajé u-mina-wi na nyi xanje lutáwi ke/ki.
   boat in-sit-two and water large cross-two
   'They (two) were sitting in a boat and crossed the wide river.' (large water=wide river)
   or, 'Sitting in a canoe they crossed the river.'

6. Nanthaje lanyi lu'dhe na mishchínye uk'un.
   grasshopper tobacco took and (to)rabbit gave
   'Grasshopper took the tobacco and gave it to rabbit.'

MINGKÉ



Mingké

Mingké iyan naxámanyi luché ke. Naxa kuhánda uwe ke. Na ahunye na manglida nange ke.

raccoon one log-bridge crossed log under went tree climbed and above sits

A raccoon went across a log bridge. He went under the bridge. He climbed a tree and is sitting up there.

-INÚ(N) 'with' ACCOMPANIMENT

Subject	With	Verb	Gloss
Mine 'I'	inú-li	glanayi ke/ki.	'I stayed with you.'
	inú-he	glanayi ke/ki.	'I stayed with him.'
Lile 'you'	inú-mine	glanayi ke/ki.	'You stayed with me.'
	inún-ne	glanayi ke/ki.	'You stayed with him.'
Ale 'he'	inún-mi	glanayi ke/ki.	'He stayed with you.'
	inún-mine	glanayi ke/ki.	'He stayed with me.'
Hine 'we'	inún-hini	glanayi ke/ki.	'We stayed with youall.'
	inú-hinwe	glanayi ke/ki.	'We stayed with them.'
Lile 'you-all'	inú-we	glanayiwi ke/ki.	'You-all stayed with us.'
	inún-wele	glanayiwi ke/ki.	'You-all " with them.'
Ale, 'they'	inún-wele	glananye ke/ki.	'They stayed with them.'
	inún-we	glanayinye ke/ki.	'They stayed with us.'

The word inúki 'both' is used when both persons carry out the same action at the same time.

1. Chindó-inge chihmínge inúki wadúje lujéwi ke/ki.
   boy girl both corn ate-dual
   'The boy and the girl both ate corn.'

2. Sungkenyi udwáinge inúki nangewi ke/ki.
   dog cat both ran-dual
   'The dog and the cat both ran.'

NA 'and' used with skunyi 'not' and compound verb.

This combination might also be translated 'neither...nor'

1. Hayanwe skunyi na washi skunyi ke/ki.
   I-sing not and dance not
   'I don't sing and I don't dance.' or,
   'I neither sing nor dance.'

2. Hulímunu skunyi na hatoxge skunyi ke/ki.
   I-cheat not and I-lie not
   'I neither cheat nor lie.' or, 'I don't cheat or lie.'

3. Wange-gihi dagúle 'un skunyi na hakidhá skunyi ke.
   'The chief does not work nor does he fight.'

ALÁGLANDA 'alongside'

1. Wange manyi na alaglanda hinage nanange manyi ke.
   man walked and alongside wife ran along
   'The man walked while his wife ran alongside.'
   (to keep up)

2. Sungkenyi alaglanda udwayinge nangewi ke/ki.
   dog alongside cat ran-dual
   'The dog ran with the cat alongside.'
   (the cat really running to keep up)

3. Wan'shige it'ánahe alaglanda ulus'atan ke/ki.
   man talks while alongside is noisy
   'The man is talking while the one alongside is being noisy (not listening).'

TANAHA 'either...or' Used with two nouns.

1. Wadúje wabúxge tanaha alé'son hagúnda ke/ki.
   corn(or)bread either being I-want
   'I want either corn or bread.'

2. Sungkenyi sunge togle tanaha ale lagunsta.
   dog (or) horse together either being you-want
   'Which do you want, a dog or a horse?'

3. Tanaha ale lají hna, chehga ale na che?
   either being eat will beef being and buffalo
   'Which had you rather eat, beef or buffalo?'
   (either=which in a question)

TANAHA...SKUNYI 'neither...nor'

1. Sungkenyi je'e mishchinge, mingké tanaha ch'e skunyi.
   dog this rabbit coon either killed not
   'This dog has killed neither a rabbit nor a coon.'

2. Pehnyi, chexga bahnyi tanaha hadahda skunyi ke/ki.
   whisky cow's milk either I-drink not
   'I drink neither whisky nor cow's milk.'
   (peje 'fire' + nyi 'water' = pehnyi 'whisky')

3. Nandwa-xanye, sunge tanaha amina du'age. (I)
   ear big
   mule horse either sits-on rides
   'He rides neither a mule nor a horse.'
   (nandwa 'ear' + xanye 'big' = mule)

togle 'together with' with verbs of movement, intransitives

1. Ale togle nahe ke. 'He was with them.'
   he with was (standing)
2. Ale wawatogle nahe ke/ki. 'He was with us.'
   he us-with was (standing)
3. Wange hinage glatogle china walawi ke/ki.
   man his-wife together town went-two
   'The man and his wife went to town together.'
4. Hin na glatogle china wahihi ke/ki.
   (my)mother with town went-we.
   'I went to town with mother.'
   gla-togle ='with a loved one, a relative'

5. Hin kitogle hine ke/ki. 'We are going together.'
   we together going
6. Weglatogle lale! 'Go (on) together!'
   together you-go!
7. Kitogle alanye ke. 'They are going together.'
   together go-they or, 'They went together.'

NU'A 'but'

1. Haje hagunda nu'a haje skunyi ke/ki.
   to go I-wanted but I-go not
   'I wanted to go but I couldn't.' (or, didn't)

2. Wakanda li jega lanyi uk'on nu'a nanthaje
   God your uncles tobacco gave but grasshoppers
   bloge wananse ke/ki.
   all it-took away
   'The Great Spirit gave tobacco to your uncles,
   but all the grasshoppers took it away.'

'-er than' Make two contrastive statements. Comparative.

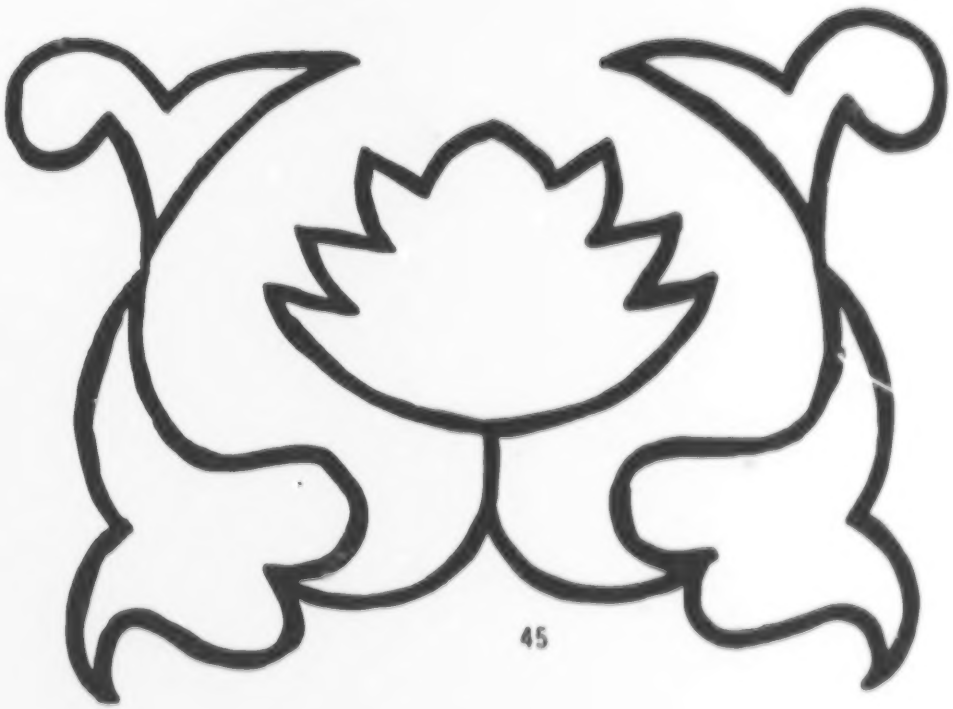
1. Wange thleje ke; hinage suihje ke.
   man tall wife short
   'The man is taller than his wife.'

2. Nangkoge se'e xanje ke; je'e shuwe ke.
   box that large this small
   'That box is larger than this one.'

3. Ichindo-inge glanu-inge ke; gehnaha suihje ke.
   boy-little tall-er other short
   'The (one) little boy is a little taller than the other.'

UNIT III

THE COMPLEX SENTENCE

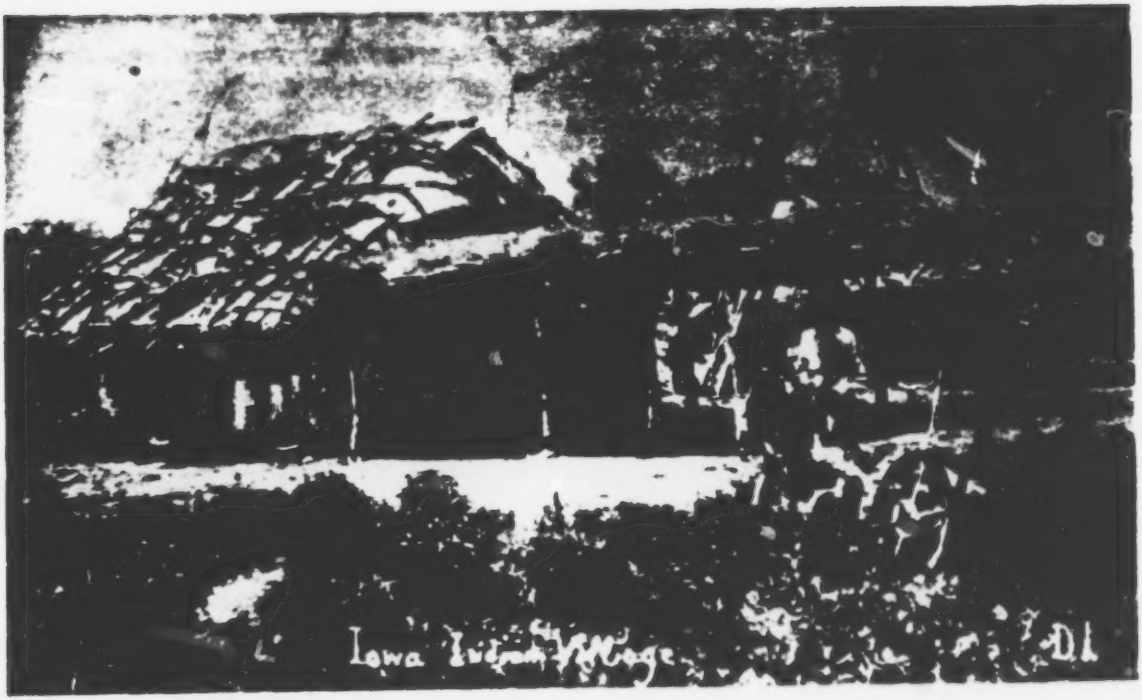


Shunge Xowe (Medicine Horse). [Wosy Kent's mother's father]. "Courtey of the Oklahoma Historical Society."

Otoe women, identities unknown. "Courtesy of the Oklahoma Historical Society"

John Pipestem's brother and wife. "Smithsonian Institution, National Anthropological Archives"

Ale Dahe (It Is Him), or Henry Jones. 1907. "Smithsonian Institution, National Anthropological Archives"



Old Iowa Tribal Village near Fallis, Oklahoma. 1887. "Courtesy of Oklahoma Historical Society"

Verie Durand and Native American Church members Robert Small and brothers Jack and David Koshiway. "Original in American Philosophical Society"

Soje Yinge (Little Smoke), or Charles Washington. 1896. [Father of Truman Dailey].
"Smithsonian Institution, National Anthropological Archives"

Chi Doba, or Richard Shunatona. 1900. [Father of Louise Rice, Nora Keys, et.al.]. "Smithsonian Institution, National Anthropological Archives"

Mato Waluthin (Mean Bear), or Albert Ely, and Mayowa (Going Through The World), or William Green. "Smithsonian Institution, National Anthropological Archives"

Mato Shuje (Red Bear), or Charles Watson. 1908. "Smithsonian Institution, National Anthropological Archives"

DAGULE ... -DA 'whatever'

1. Dagule la-gunsta-da ha'un hnye ke/ki.
   what you-want-ever \ I-do will
   'I will do whatever you want.'

2. Dagule 'un-da pi'un ke/ki.
   what (he)does-ever good does
   'Whatever he does, he does it well.'

3. Dagule anachi-nye-da ha'un ke/ki.
   what asked-they-ever I-did
   'I did whatever they asked me to do.'

WAYELE ... -DA 'whoever'

1. Wayele je'e ahonyi-da, mandhe-xga ludhe hnye ke/ki.
   who this climbs-ever metal-white win will
   (money)
   'Whoever climbs this (pole) will win this money.'

2. Wayele Wakanda wagi 'un-da mayan gilo ke/ki.
   who God (for) works -ever land happy
   'Whoever works for God is happy.'

3. Wayele s'age wagi 'un-da walu pi hnye ke/ki.
   who (for) elders does-ever very well will
   'Whoever does something for the elders will do well.'

-DA as a verb suffix 'when(ever)' Time indicator. Iterative.

1. Waluje ha-dastan-da, china waje hnye ke/ki.
   eat I-finish-ever town I-go will
   'When(ever) I finish eating, I will go to town.'

2. Nyi yu-da chi ux'ena ke/ki.
   water-falls-when house leaks
   'When(ever) it rains, the roof leaks.'

3. Ida hin-hi-da, waluje li-gidumi hnye ke/ki.
   there we-arrive-when (ever) food you-for-buy will
   'Whenever we arrive, I will buy your dinner.'

4. Uhandhe-da, hayan hnye ke. (Translate this sentence.)

TANDA ... -DA 'wherever'

1. Tanda nyiyuda, wamanje nu ke.
   where rain falls-ever crops grow
   'Wherever it rains the crops grow.'

2. Tanda naxwa glane-da nahé'son, ihadogle hnye ke/ki.
   where hides puts-ever no matter I-find will
   'Wherever he hides it, I will find it.'

3. Tan wasteda inu-ní je hnye ke/ki.
   where you-go-ever with-you go will
   'Wherever you go, I will go with you.'

CAUSATIVE PARADIGM

Singular

Sungkenyi mina-ha ke. 'I made the dog sit down.'

Sungkenyi mina-la ke. 'You made the dog sit down.'

Sungkenyi mina-hi ke. 'He made the dog sit down.'

Plural

Sungkenyi mina-hi-hin ke. 'We made the dog sit down.'

Sungkenyi mina-la-wi ke. 'You-all made the dog sit down.'

Sungkenyi mina-hi-nye ke. 'They made the dog sit down.'

Notice that all of these forms for 'to make' or 'to cause' follow the verb stem mina 'sit'. Compare with the regular statement form:

Ha-mina ke. 'I sit.' Hin-mina ke. 'We sit.'

La-mina ke. 'You sit.' La-mina ke. 'You-all sit.'

Mina ke. 'He sits.' Mina-nye ke. 'They sit.'

In the regular statement form the subject prefix may be seen in position at the front of the verb stem, except for third person singular which has no prefix form.

-ha (Verb Suffix) 'I made, caused' Causative.

The person prefix of the verb (ha-, li-, hin- etc.) becomes a suffix; that is, it is moved to the end of the verb.

1. Chexga lublige-ha ke/ki. The person or thing is not necessarily willing.
   cow run I made
   'I made the cow run.'

2. Sungkenyi mina-ha ke/ki.
   dog sit I made
   'I made the dog sit down.'

3. Hin tosge wa'un-ha ke/ki.
   my nephew to work-I made
   'I made my nephew work.'

-hi 'he, she, it made or caused

1. Wangé-gihi wangwasose dowalehi ke/ki.
   chief warrior there go-made
   'The chief sent the warrior there.' (made him go)

2. Hinage wohan daxu-hi-na wange lixoge ke/ki.
   woman food burn-cause man angry
   'He was angry at his wife who burned the food.'
   (caused the food to be burned)

3. Sunge etawe ch'e-hi wansige us'inge ki.
   man horse die-caused angry at
   'He was angry at the man who killed his horse.'
   (caused the horse to die)

To cause or enable someone to do something willingly. AGENT

-u • ha • ki • 'un=t'uhak'un I refl. do fed Sungkenyi walu t'uhak'un ke. dog food fed 'I fed the dog.'	 Shuwe-inge che-bahnyi u-hak'un ke. 'I fed milk to the baby.'

wa'una; ewa'una 'to make do something (willingly)' Agent

1. Min wa'una hahi ke/ki. Or, to cause, with a willing subject.
   myself making I-went
   'I made myself go.'

2. Wakanda Iyinge ewa'una wabuxge luswaswa na wan'sige wok'un ke.
   made himself bread break and people gave
   'Jesus broke the bread in pieces and gave it to the people.'

3. Min jega ewa'una hin tosge Jiwere ich'e glagundhe ke.
   my uncle caused my nephew Otoe language to learn
   'My uncle taught Otoe to my nephew.'
   cause to learn = teach

ESWENA 'perhaps, maybe' Simple possibility in Declarative

1. Eswena ji-da, hiné hnye ke/ki.
   maybe come-when go-then will
   'Maybe he is coming (and) then we will go.' or,
   'If he comes, we will go.'
   [Expecting that he will come, not with doubt as in the subjunctive.]

2. Eswena heloda Cushing wale hnye ke/ki.
   maybe tomorrow (to)Cushing go will
   'Maybe he will go to Cushing tomorrow.' or
   'He might go to Cushing tomorrow.'

said.' Quotative.

Ihe ke/ki.	I-se ke/ki.	E ke/ki.
said I	said-you	(he)said
'I said so.'	'You said so.'	'He/ she said so.'

1. "Mi'e wanye-gihi hagúnda skunye," e ke,
   I chief I-want not
   'I do not want to be the chief," he (Rabbit) said.

2. " Le skunye le!' ihe ki," e ke,
   go not(command) said-I (she)said
   I told you not to go,' she said (Grandmother).

3. 'Hinyego, ch'eha ke," e ke,
   no killed I
   'No, I have killed it," he said(Rabbit).

SGE 'if'

1. Hanwe pi sge hinkigo hnye ke/ki. (speaking of same day)
   day good if we-feast will
   'If the weather is good, there will be a feast.'

2. Hin tagwa anglanyile sge, china waje hnye ki.
   my grandson me-take if city I-go will
   'If my grandson will take me, I will go to the city.'

3. Tunt'un'un i'stuglan sge, ale gun 'une!
   how to do you-decide if it then do
   'If you decide how to do it, then do it!'

4. "Ilá ste sge lilastuje hnye ki," e ke.
   "If you go, it will devour (swallow) you," she said (Grandmother).

5. Anje tanda_uwale sge, iyinge inúngla le ke.
   his-father where went if his-son with-him went
   'If his father went somewhere, the boy went with him.'

6. Tan waste sge, inúli je hnye ke/ki.
   where you-go if with-you go will
   'Wherever you go, (if you go) I will go with you.'

When speaking of a future day, without the uncertainty of sge 'if', the declarative subordinate verb suffix -da should be used, with the more true translation 'when'.

E'E 'wish...''oh that..'Contrary to fact. Subjunctive.

E'e.....sge or
E'e..... guna 'want'

1. E'e sunge iyan anyi sge.
   wish horse one have if
   'I wish I had a horse.' or, 'Oh that I had a horse!'

2. E'e ligilo lamanyi sge ihale.
   wish you-happy you-go if I-am
   'I wish that you were happy.' (but you aren't)

3. E'e mi'e wohahi sge.
   wish I win if
   'I wish that I would win.'

4. E'e hila walú pi sge ihale.
   wish swim very good if I-am
   'I wish that he could swim well.'

5. E'e sungkenyi iyan uxige guna ile.
   wish dog one own want he-said
   'He wishes that he owned a dog.'

6. E'e hine hiwohiwi sge, anye-sge.
   wish we we-win if they-said
   'They wished that they were winners.'

7. E'e toliqun Baxoje china wapana nange sge.
   wish future Iowa community well go if
   'He wishes that in the future the Iowa community might go along well.'

WANGE-GIHI

NARRATIVE PARTICLES

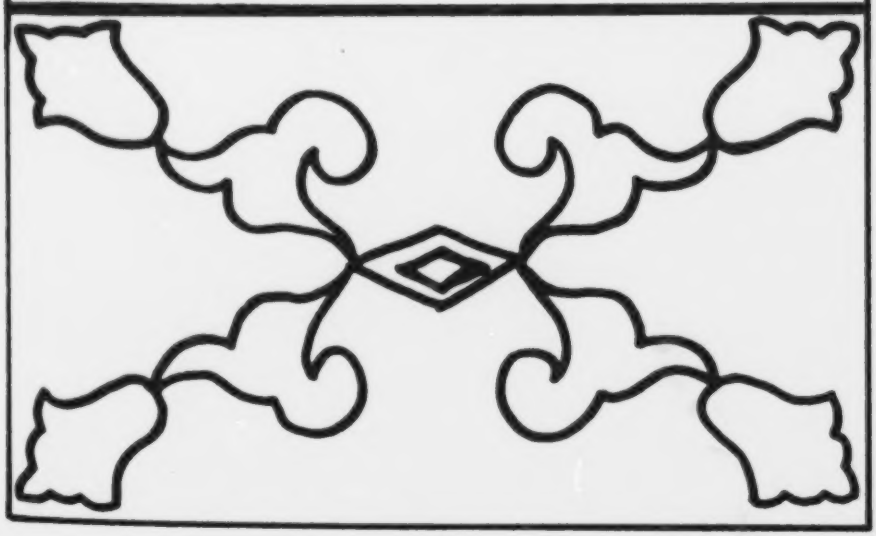
ANYE 'and, now' Begins story, introduces new scene.

1. Anye nanthaje china iyan da nange.
   and grasshopper village one there lay
   '(And) there was a village of grasshoppers.' or,
   'Once there was a village of grasshoppers.'

2. Anye Wakanda wan'shige lanyi wokun.
   and Great Spirit men tobacco them-gave
   '(And) the Great Spirit gave men tobacco.'

   In the above two sentences, anye indicates there is a new location and new persons to be named. In the middle of the story, anye indicates return to the main character.

3. Anye ichichinge etawe ugwa-nye.
   now sons his entered-they
   'Now his sons entered (the sweat house).'



EDA/HEDA 'then, and then' Narrative particle.

Indicates change to a different subject or person from that in the previous sentence, to a secondary character in the story. In the last sentence aledale is used similarly.

1. Eda nanthaje bloge lanyi wan'shige wananse,
then grasshoppers all tobacco men from-take
gun a.
wanted

'Then all the grasshoppers wanted to take tobacco from men.' (grasshoppers were the 'villains' in the story)

2. Eda mishchinye ikún glatogle na iwalawi.
then rabbit grandmother her-with and they-went-two
'Then Rabbit and his grandmother went together.'

3. Sungkenyi t'anwajigle heda udwáyinge nangé hilé ke.
dog jumped and then cat sitting ran

'The dog jumped and then the cat ran.' or,

'The dog jumped and then the cat that was sitting there ran.'

4. Eda hine hnye ke/ki.
then we-go will
'Then we are going to go.'

5. Aledale hinwaloxi hnye ke/ki.
that-being we-pray will
'We will go to prayer meeting.'

SIGE/SHIGE 'again; and then'

When this particle is used, the subject of the sentence is the same as in the previous sentence.

1. Eda shige inuhan hotun; shige maya eda
then again second time(he)cried and then land beyond
gihuhu he.
shook
'Then again the second time he cried, and then the land beyond shook.'

2. Maya tanda uwale. shige wan'shige thigle wata ke.
land some went to and then people's footprints saw
'He went to some land and (there) saw some footprints.'

ALECHI 'therefore; that being the case; so'

1. Alechi ichichinye etawe kinangla walu pi -damanye ke/ki
therefore sons his hunting very good did-they
'Therefore his sons were very successful in hunting game.'

2. Alechi i-wineto!
therefore let's go! (male speaker)
'So let's go!'

3. Lothlin ke alechi peje dahdu hihin ke/ki. (I)
cold therefore fire built we-have
'It is cold, therefore we have a fire built.'

Jerome
Xaxliwix-xo

Stories and
Conversations
JGT

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JIWELE nyi ke. Jiwele dotánho hiwá-nyiwi mayan wolohan hdonyina wo'un ix'an **hinye**ke. China aski xgedá ale ke.

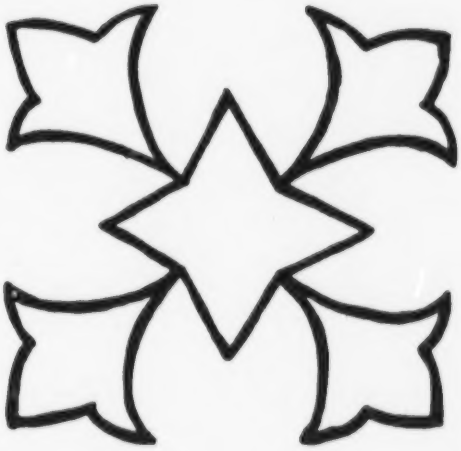
Jiwele wan'sík'unyi sahmawi ke. Jiwele dagúle 'unyi wokígo iyan makán luje waló-xi. Ilosgá-washi ale ke, sun nawe ují ale iyale.

I am an Otoe. Now our tribal leaders meet at Otoe tribal land. It is near town (Red Rock).

The Otoes are made up of seven clans. Whetever happens to an Otoe (whatever he does), a doctor gives him medicine and prays for him. Ceremonials are war dancing and handgames.

Wan'shige ukenyi nyi ke. Wan'shik'ukenyi wegl a s'age hakíni-na hamanyi ke. Wan-shige ukilaje bloge wegla s'age hakinina hamanyi ke. Ma'onki, wan'shige thewe, na ispayona wan'shige ukilaje alé ke. Bloge hingkis'agina hima-nyi ke.

I am an Indian. I try to respect all Indian peoples. I try to respect all non-Indians. White men, black men, and Mexican-Americans are all non-Indians. We all respect one another.



SHORT JIWELE HISTORY: THE FOUR CARDINAL POINTS

Nangkélida Jiwele
PAST - in Otoes

maya umélida hinahe
land north - in we

igyále ke. Jegun malu-
were then

ha ajínye ke. Taje istán-
came-they weather different

da anáwun hinye ke.
ran into they

Chibóthlaje woglushi-
teepees put up

nye ke. Chi'oge byuwa-
they doorways east-

hungun tuhwa weglagi-
toward facing

nye ke. Ulekuligun ukís-
they south -toward tribes

je lohan minanye ke.
many live -they

Byuwélegun go'o maya
west -toward that land

koke dahe ke.
open is

In the past the Otoes were up in the north. Then they immigrated down here. Here they ran into different weather. They put up their teepees with the doorways facing the east. To the south are many tribes. Towards the west is land that is still open.

Heloda-wexa bi axe-we skunyi hin kunyi Wakanda waloxe. Ha, hanwe iyan listánkina hakina, maya jege tan-glida hahína wadoxina, haxage. Wan'shige ale na he'son pisje wohan hadana. Wan'shige alá-stana istanda pi okí-t'at'a anyi. Gason li-talo gihdó alánye.

Early in the morning, before the sun was up, Grandma would pray. "Every day you go along by yourself on this earth, so I pray outside, and I cry. I often greet people who are good. When I see different people (non-Indians) I treat them well. That way you will have a lot of friends."

Wakanda, mistanki anye na chi xloske hamanyi. Bloge hinbya-lanye. Baxoje-sta do-kila hinkawina. Ha Wakanda hinhawina."

God, I am left alone, and I live alone. They have all left me. There are only a few of us Iowas left. And so, we try to pray to God.

--Alice Sine, quoting her Grandmother.

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BAXOJE MIN KE

by Franklin Murray

Baxoje min ke. Nankélida s'age hin tuqa, hin kunyi
Ioway I am long ago old people my grandpa, grandma

laye unk'unye, Baxoje laye 'Thigle Pi' inganye. Wohdáhe
name gave me Ioway name Good Tracks called pride

heglagi ke, anyi laye 'Thigle Pi.' Mantó ale dahu anyi,
I feel to have name Good Tracks Bear it from has

mantó wokigo. Aledale mintawe s'age ale waswé i'sun
Bear Clan thus my old ones were doctors

hin kunyi iwáhu kunyi ungílakinye nu'a sun dunges jiha
my grandma knew, grandma told me but I learned very

pihak. Unhaki hanwe iye'sun wan'shiqe angláha athin
little run sometimes people help ask for

ajínye walu he'sun wat'una he'sun anqínya aji woheglasan
come-they prayer asking for and gift come bringing

hakin, Baxoje alegun nankélida. Ale kasun wahúnye, chiná
they did, Ioway were long ago like that they are, tribe

sun dokinye domina woxányekin ye'sun. Tahéna sun waláwe
to one another they are kind there are few

wala'kiwanye hwanye, bloge. Hanwegi bloge dagúle 'unch'i-
everything is lost, all today all what to do know

lesqe, tanqun uluxije silesge. Ich'e alena he'sun tandá
not where to look don't know language lost and wherever

hanako hnye, hinyeke, jalé wawanye.
we go will do not hear it, anywhere we go

China anyisan eje'sun wadoxida, toli walanye
tribe being for them I pray, future going into

shuwe wakihan, wapana, nuwedan toli wita, wapanye'son
children one two generations there they will not have

wanyesge. Jalegun 'un wadoxi hamina. Baxoje alegun
here do praying I sit Ioway they

a'u alegun it'anye, wala pi-inye, ich'esun ihangigi
told that told very well said and healthy, and I

i'e hwahwatan ihe haki wanant'utada wawanye. Kuye
said at the last I say though poorly we are pitiful. what

Baxoje unyalena he'sun dagule 'unye ihe'in ke, nankelida
Ioway do that do tried to say, long ago

ikiganye. Ale gasun wogadho hinhe hingki. Etanki sun da-
told one another,and so right thing we try to say.

gule anye wehahi alegun ale gasun hosun jalegún 'un je'e
what they said we can't beat, so we say yes what we do this

sun nant'uhakikida, se'ihánange.
I pity myself that I say now

(Free translation on next page.)

I AM AN IOWA

I am an Iowa. Long ago the old people, my grandpa and my grandma, gave me the name Good Tracks. I am proud of my name. That is where it comes from -- a Bear Clan. The founders knew how to doctor. They told me but I learned very little. They run to me sometimes asking for help. They come to ask for prayer and they bring a gift. That is the way they did long ago. That is the way they have been. The tribe members are kind to one another. There are very few (now). Everything is lost. Today we don't know what to do, and do not know which way to look. The language is lost and we do not hear it anywhere we go.

I pray for my tribe going into the future two or three generations. I am sitting here praying for them. The elders told that the tribe might be prosperous and be healthy. I, at the last, am trying to say (though poorly) what the Ioway did long ago. We are trying to say the right thing. We can't beat what they said. I pity myself. That is what I am saying now.

--Franklin Murray, 'Thigre Pi'

Sister: Wajé chege heglúmi
dress new buy
hagúnda ki. Wajé dhi
I want dress yellow
haǵunda ki.
I want

Brother: Unáthun chege ha-
trousers new I
dumi hnye ke. Unáthun
buy will trousers
to hadúmi hnye ke.
blue I buy will

Sister: Wilumi tanhena astin?
money how much you have

Brother: Wilumi glebla anye ke.
money ten I have
Wilumi tanhena astin?
money how much you have

Sister: Mandhé-xga hin
money (metal-white) mine
nyinge ki. Wanámp'i mi-
none necklace me-
wégla 'unki mingí dhadha
by made shawl- fringed
ilákunye. Inúki wiheglumi
both I sell

hnye ki. Heda wolumi
will then store (buying-
chida wjnehda'a!
house) to let's go

Sister: I want to buy a new dress. I want a yellow one.

Brother: I want to buy some new trousers. I want some blue ones.

Sister: How much money do you have?

Brother: I have ten dollars. How much mondy do you have?

Sister: I don't have any money. I made this necklace and this shawl. I will sell them both and get some money. Then let's go to the store!

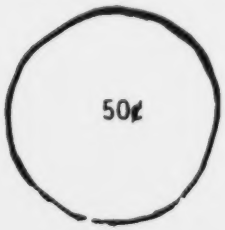
---

mandhé-hga shuje

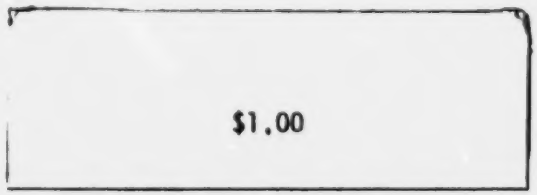
bigíyu/ bigíyuing

sogáyinge

mingké hetawe



ukfthle



tyangki

DOES IT FIT?

Sister: Waje hadúmi ki,
dress I bought
agúje heda.
shoes also
Brother: Waje ilinathge?
dress fit
Sister: Ináthge skunyi ki.
(it) fits not
Unátage ki. Swihje ki.
small (is) short (is)
Agúje ináxgenye ki.
shoes measure up - they
Unáthun ilina xge?
trousers fit
Brother: Hunje, ináxge ke.
yes fit
Wonáyi xanje ke.
shirt large (is)
Agláhje thlejenye ke.
sleeves long they (are)
Tase xanje ke.
neck large
Sister: Hahda wogla k'one
chinánda.

Brother: Waje wogla k'one chinánda. Idánda ha-dúmi hnye ke. Waje ikilutanne!

dress again return
town (store) to another I
buy will dress
exchange (command)

Sister: I bought a dress and some shoes.

Brother: Does your dress fit?

Sister: No, it doesn't fit. It is too small for me. It is too short. My shoes fit fine. Do your trousers fit?

Brother: Yes, my trousers fit. My shirt is too large. The sleeves are too long. The neck is too large.

Sister: Return your shirt to the store.

Brother: Take your dress back to the store. I will buy another shirt. You exchange your dress.

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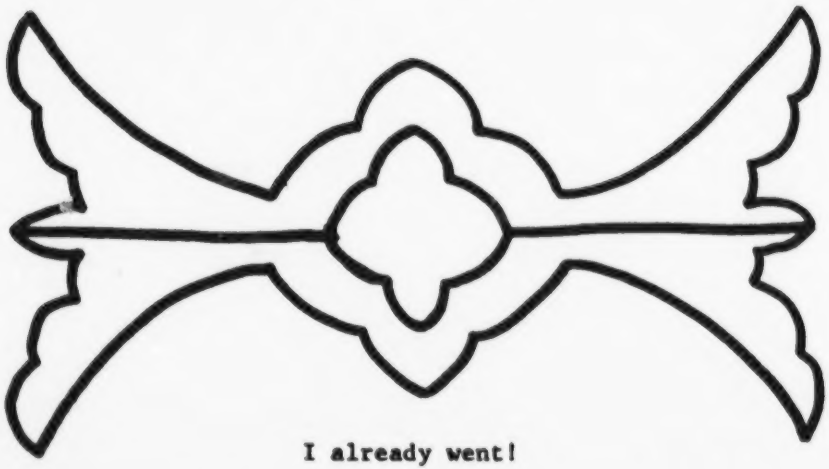


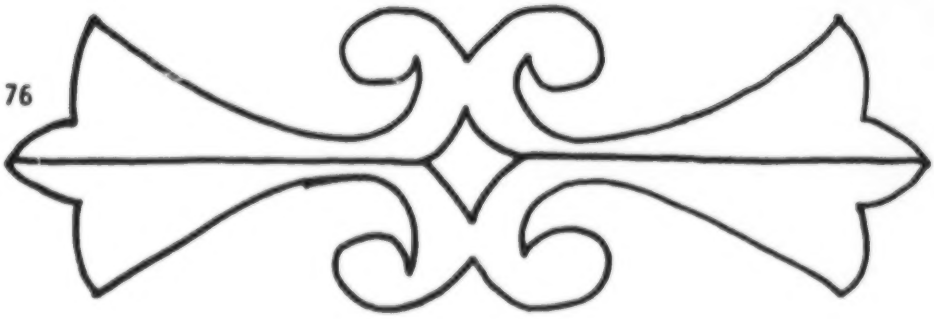
I already went!

Boy: Namanyi mintawe
car my
shuwe ke. Hin nunyi
small (is) my brother
namanyi xanje anyi ke.
car large has
Bloge namanyi etawe,
all car his
humínawi china winawi
town we go
ke. Lilége stehna?
you going you are possibly

Girl: Hinyega, haje skunyi
no I go not
hnye ki. Danányigi hin-
will yesterday my
na glatógle china wahin-
mother with (to) town we went
wi ki. Mandhé-xga chi
money (metal - white) house (bank)
itún wahi ki. Heda wolú-
first I went then dry goods
mi chida iwáhi ki. Heda
store to I went into then
un'é chi wodahi hiwina
grocery store
un'e hinumiwi ki.
groceries bought

Boy: My car is small. My brother has a large car. Let's all go to town in his car! Are you going?

Girl: No. I'm not going. I went to town yesterday, with my mother. First I went to the bank. Then I went to the dry goods store. Then I went to the grocery store and bought groceries.



Going To Visit

Hin yina chiná walé ke,
my brother (to) town went

i talo wikíwala hnye ke.
his friends visit will

Heda minglí chi na da-
then oil (gas) house(station) at

nasta mingli lumi ke.
stopped gas bought

Hedale ichindó-inye
then being son

etawe gludhena gun ke.
his tool with

Nawo uglinangewi ge
road got on

ahu nandóxe ke. Nastá-
wheel went flat stopped

nena sun ahu pi gla'un-
and wheel OK fixed

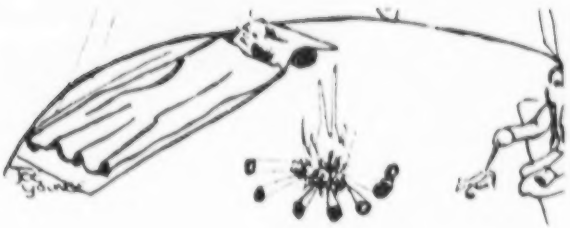
wi ke. Wanahana chi-
they two finally town

nada hinwí ke. Ida i
at arrived there their

talo chi etawe dowa
friend's house his there

hiwi ke.
went

My brother went to town to visit some friends. First He stopped at a station and bought some gas. Then he picked up his boy to go along with him. When they got on the road they had a flat tire, so they stopped to fix it. Finally they got to town and went to their friends' house.



UNCLE IS NOT WELL

Aunt: Dali xga?
How are you?

Uncle: Winhile ke. Wahile-aki-
I sick CHR nurse
'I am sick.'
da agulawi le! 'Send for the nurse!'
send for

Aunt: Dagúle la'un?
what you do 'What is the matter?"

Uncle: Ilohín dahla. Glewe
fever I have vomit
'I have fever.'
ilakuyi ha'un ke. Iló dahlan
feeling I do flu
'I feel nauseated.'
heda hoxu ilakuyi.
then cough feel
'I must have the flu.'

After nurse is called:

Nurse: Tanhédada ale walíhile?
when were you sick

Uncle: Danáni igí ale winhileke.
last night was I sick

Nurse: Ayánde iwa le!
lie down

Tandá linyich'e?
where you hurt

Uncle: Nathu ale hinyich'e ke.
head is me hurting

Nyixage hinyich'e ke.
stomach me hurts

Hahoxu dana ke.
I cough a lot

Nurse: Gasun yahan! Makan
then (keep) lying down medicine

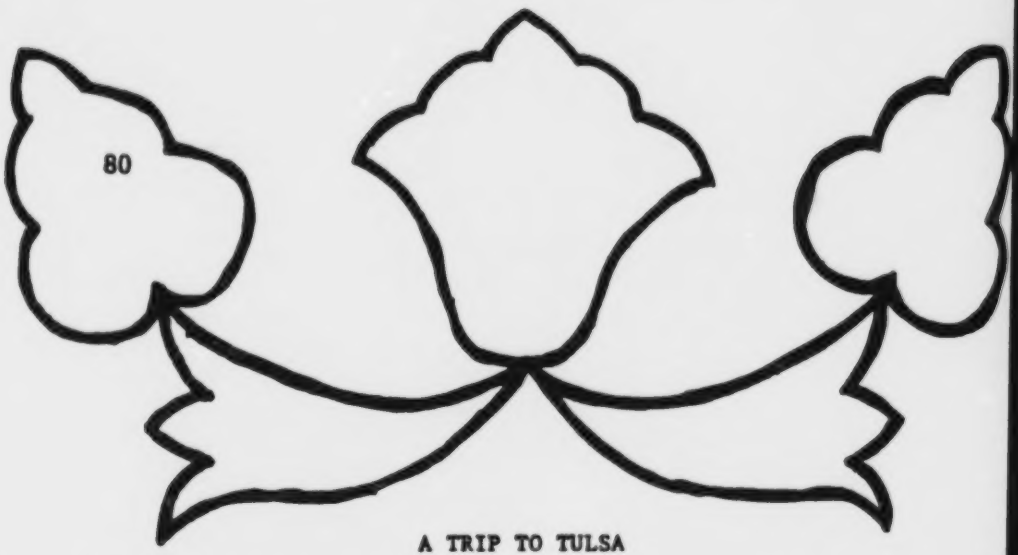
je'e lastúje la. Hanloda-
this you swallow morning-

da, biman'shida, bikúyida
at noon -at evening -at

iláwehan iyan lastuje
each one you swallow

stunha.

Nurse: **When did it start?**
Uncle: I got sick last night.
Nurse: Lie down! Where does it hurt?
Uncle: My head hurts. My stomach aches. I cough a lot.
Nurse: You must stay in bed. Swallow this medicine. Take one in the morning, one at noon, and one in the evening.



A TRIP TO TULSA

1: Heloda Tulsa wahaje
tomorrow (to) Tulsa I travel

hnye ke. Hin nage inúmi-
will my wife with me

ne hnye ke. 'I am going to Tulsa tomorrow. My wife will go with me.'
will (go)

2: Bigundhe tanhedan
clock where -at - being

'iste hna?
you-go will

1: Heloda bigundhe
tomorrow clock

sahma na et'anda ale
seven and past being

haje hnye ke. Hanoda
travel will early

wexa. 'It will be past seven when we leave tomorrow. It will be very early.'
very

2: Tanhedá'i lahína? (When will you arrive?)
when -at -being you-arrive

1: Bigundhe sangke dale
clock nine -at-being

hahi hnye ke. (I will arrive at 9 o'clock.)
I-arrive will

2: Tanhéda idála manyiná.
how long there you stay
'How long will you stay there?'

1: Hanwe danyi idaha-
days three there

manyi hnye ke.
stay will
'I will stay three days.'

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Ichinchínge ale inú hegla
son him with I

nayi hnye ke. Hedála
stay will then

hanwe iyanaki idąle
day first (Monday) being

igú tanyi ke. Biman'shi-
here arrive noon -

da ale panyeda hiná-
at being Pawnee - at we

stan tanyi ke, hiwvanda-
stop we look around

da tanyi ke. Bikúyida
in the evening

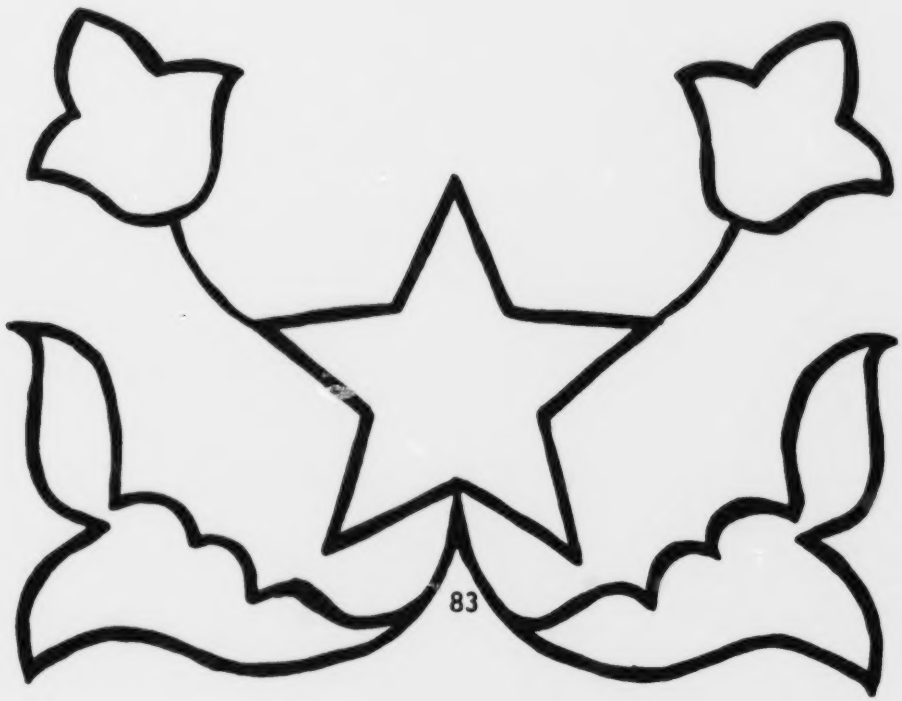
ale chida hingli tanyi ke.
being home - at we arrive

I will stay with my son. Then on Monday we will come back. At noon we will stop in Pawnee to look around. We will arrive home in the evening.

UNIT V

Uyánwe

Songs and Hymns



Ha'a si-ge shu-we
tun-t'un iyawe,
We gla sige iyeweki
iyawe,
Adaje sige.

Ha'a yame ho-o-wa!
Shuwe xanje yane,
Shuwe xanje yane!
Unje iyane,
Ho-ho-ho, ho, ho!
Shuwe-nye-nye,
Nye-nye i-yane!

--as sung by Sarah Grace Kihega

Ma-a hi-lé mi-né,

Ma-a hi-lé mi-né ke.

Ichíndo-inye* igí liye'-son,
Ma-á hi-lé miné ke.

Wan' yanki-da alanye-da,

Ma-a hi-lé haminé ke.

--as sung by Sarah Roubideaux, Hiawatha, Kans.
(a Northern Iowa)

*The name of a husband, brother, or sweetheart may be substituted here, instead of "son".

86 Tune of 'Amazing Grace'

1. Jesus ming-ke li-gla-gi-na,
A-le li-gi-na-yi,
Wa-li-glo-hi 'un-gla-sa-ne,
Wa-na-t'u-da tanyi.

2. Jesus ming-ke li-gla-gi-na,
A-le mi-gi-nayi,
Wa-li-glo-hi 'un-gla-sa-ne
Wa-na-t'u-da tanyi.

Tune of the Hymn 'There is a Fountain'

Je-sus han-ch'e-xwe
howana
Maya jegi wanahe-da,
Dagulé awathlaje nahe,
Ale hun-gi weta-nye.

Chorus:

Hanwe-dahe wawagi-
wi,
Han-gla-ki-pata-nye,
Hina winahe lus'agewi
Inunyi hu-wi-le!

Jesus died in a miserable way
when he was on the earth,
What he foretold to take place--
In that manner we will go.

Chorus:
In the days He has ahead
We are going to meet him.
We cannot get around that--
Brothers, Come on!

WAKANDA IYINGE

Composer of Otoe words is Frank Grant, Deceased
Sung during a healing service after the sermon.

PART I

1. Wakandá iyinge
   God's Son

   Nawe wa-ha-mi-na-na,
   hands are opened (wide)

   We-we-glá-wa-mi-na-na

   He-e-ye-ye, (3,4)

2. Wakandá iyinge
   God's Son

   nawe waha-mi-na-na
   hands are opened (wide)

   We-we-glá-wa-mina-na

   Hin-yi-yu-wi. (5)

For 3 and 4, repeat #1 two times.
For 5, repeat #2 once.

PART II. WAKANDA IYINGE (Joe Younge, Otoe Baptist)

1. Wakandá iyinge a-wi-no

Hu-na-yi-wi le-ye-ye (4,5)

2. Wakandá iyinge a-wi-no

Huna-yi-wi le-ye-yu-wi. (6

3. A-wi-no

Huna-yi-wi le-ye-ye *

For 4 and 5, repeat #1 twice.

For 6, repeat 2 once.

---

* Or, hu-nang e-wi-ne-ye-ye.

6. Hin-yina, Wakandá-iyinge
Brothers God's Son

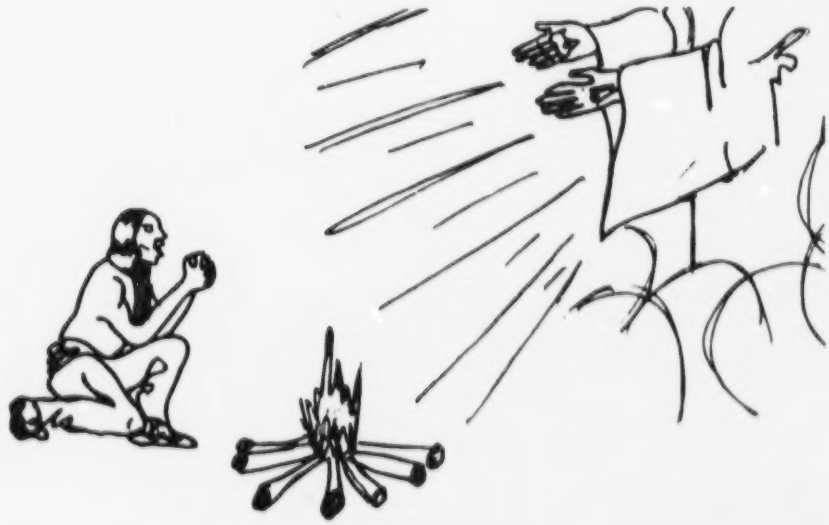
Nawe wahami-na-na,
hands are opened (wide)

Wewe-gla wa-mi-na-na

He-e-ye-ye.

7,8 Repeat #1 twice.

(Part II on next page)



7. Wakandá iyinge
mayan mangli-da
Wewe-gla guna-wi
ha-no-yo-yo.

For 8 and 9, repeat #1 twice.

For 10, repeat #2 once.

92 WAKANDA IYINGE (Version 2): Composed by Dugan Black(deceased)

1. Wakanda iyinge-ye,
wa-li-glo-xi-no-yo,
Na-t'un-gla-da-ne,
i-ha-na-he ke
2. Wakanda-iyinge-ye
li-stan li-glagi-na
Ri-stan li-gla-gi-na
ha-manyi.
3. Wi-nant'uda-tan
wa-li-glo-xi-no-yo
Na-t'un-gla-da-ne
i-ha-nahe ke.

Repeat 1, 2, and 3.

---

1. Jesus, I pray to you,
Have pity on me, I ask.

2. Jesus, on you alone I depend,
I depend on you always.

3. I am pitiful, as I pray to you;
Have pity on me, I ask.

Tune of the Hymn: 'Take the Name of Jesus With You'

Hin yino Jesus
Na-hun-wi-da-wi-na,
Ming-ke hin-wa-gilo-
xi-wi-da,
Walu-thunge hin-wa-
niwi
Wawa-gibe ta nahe.

I nunyi, huwi le!
Hanwe gilo mayan-da
I nunyi, huwi le!
Mayan jegi wochexi.

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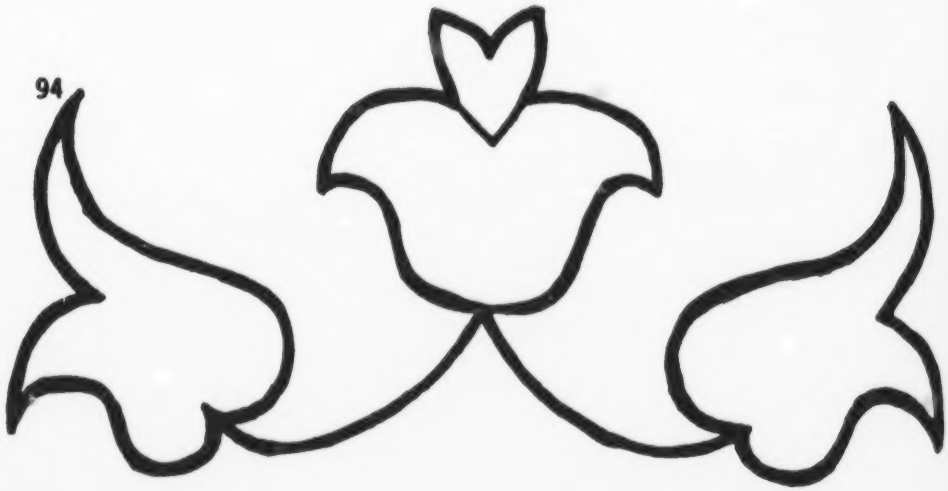


Wakanda mayan je'e glahina Ichichinge-Woxanje mayan jegi woweglak'una wan'shige mingke glagaxe naha'e ix'an dach'istan uglak'un, e ke.

-- John 3:16

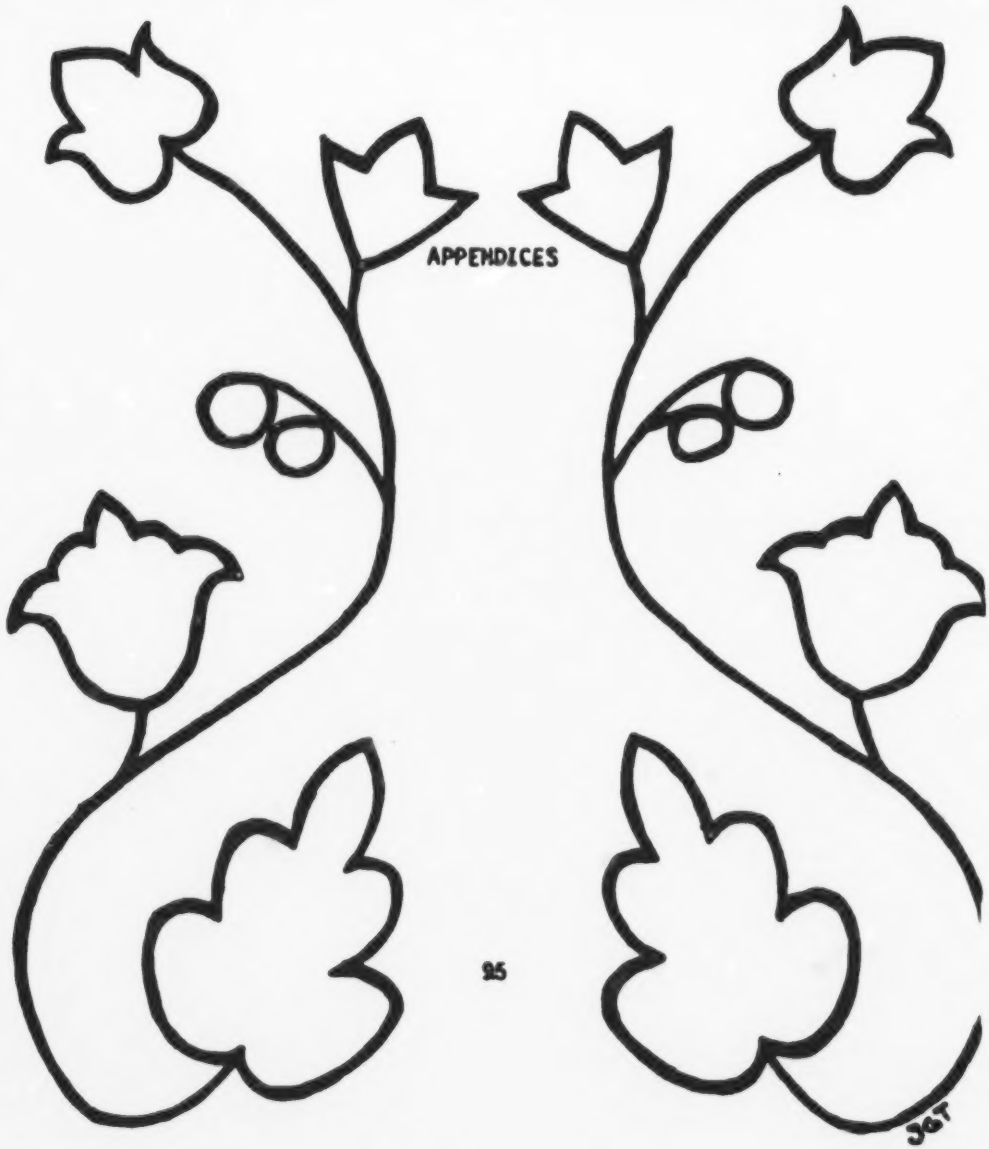
(Otoe, as translated by Fannie Grant)

Wakanda mayan jegi nahu'widana Ichichinge-Woxanje etawe ale mayan jegi. Wayele mingkegaxeda aledale ch'ehnyeskunye, nu'a ama ix'anye ke.

-- John 3:16

(Iowa, as translated by Franklin Murray)

APPENDICES



APPENDIX I

GEOGRAPHICAL NAMES

Cities, Counties, States — china = town, city

Arkansas City - Nyi-xga China 'White-water Town'

Chautauqua (KS) - Chi-tagwa 'Grandson's House'

Cushing - Aminan-p'op'oye China 'Soft-seat Town'

Guthrie - China Ulethlije 'First Town'

Hiawatha (KS) - Hali-wata 'Seeing-a-long-way'

Nebraska - Nyi-blaxge 'Flat-water' (after the Platt River)

Oklahoma City - China-chege-itun 'Rapidly-growing City'

Ponca City - China-Uhandhe 'Dark Town'

Topeka (KS) - Do-pi-k'a 'Good-place-to-dig-potatoes'
(wild potatoes which grew along Kaw River)

Tulsa - China-mingli 'Oil Town'

Stillwater - Nyi-apinje 'Quiet-water' (pronounced Nyapinje)

Rivers and Streams — ni/nyi = water, river

Arkansas River - Nyi-xga 'White-water' or 'White River'

Cimmaron River - Nyi-xgu "Salt River'

Missouri River - Nyi-shuje 'Red River'

Nemaha River - Nyi-maha 'Riled-up (muddy) River'

Platt River - Nyi-blaxge 'Flat-water'

Red Rock Creek - Ino-shuje X'owe 'Red-rock Creek'

Shunganunga Creek (Topeka) -Shunga-nunga 'Two-horses' (Ponca)

APPENDIX II

FLORA

Trees: na

ash - na-xga

catalpa - na-hdo blaxge xanye

cedar - badhi

cedar, flat (arbor vitae) - badhi-blaxge

cottonwood - bax'e (O); bak'e (I)

crabapple - se-xanye shuwe

elm, red - na-shuje-stustuje

elm, white - na-xga-stustuje

hickory - ithaglehu (O); na-stustuje (I) 'slick bark'

maple, silver - nanta-dahaje

mulberry, wild - na-hadhe

oak, blackjack - na-thewe

oak, burr - buje

pecan - wandaxlosje

peach - kanje-xanje

pine - nampahin 'sharp tree'

plum - kanje (shuwe)

sassafras - na-mangkan ublayin

sycamore - nathon (O); nangleyi (I) 'spotted tree'

willow - luxwin ('bush')

willow, weeping - luxwin istanya xuna

walnut - tage

Grasses, Plants, Bushes

bean - oni; unyinge

blackberry - hadhe-thewe

bush - luxwin

buttercup - do-tuyi

cactus - iyawe

cattail - udwayinge xaje skowe

clover - uthla
- yellow - uthla-dhi
- red - uthla-shuje
- blue - uthla-to (alfalfa)
- white - uthla-xga

corn, maize - waduje

gooseberry - hadhe ('berry')

gourd - witadhe

grass - xami

haw, black - nasani

haw, red - guwe

potato, Irish - do xanje

potato, wild - do

potato, sweet - do-xgu

pumpkin - wadwan

raspberry - nahdweglange

rice, wild - thinthgayin

sagebrush - haxohje

squash - wadwanto-inye (I);
wadwanto-inje (O)

squash, yellow - wadwan-dhe

sunflower - xamoxla awe-
dhi'uxla 'yellow blooming
flower'

tobacco - lanyi

turnip - do-gwehi

violet - xamoxla-to-inye
'little blue flower'

weed, prairie hay - xaje

wheat - wabuxge ('bread')

Parts of Trees, Plants

acorn - buje

bark - naha

crotch - lana/rana

flower - xamoxla

fruit - waxgu

fork - losak'e

leaf - nawe

limb - awe-ukigle

peeling - loxawe

seed - thu

sprout - butu-inye (I)
butu-inge (O)

APPENDIX III

ADJECTIVE MODIFIERS -- ANTONYMS

brave - wasose

cowardly - waxlixdage

clean - thugla

dirty - thewála

clear (water) - bledhe

dirty (water) - nyi usoje; nyushoje (I)

clear (sky) - kela

cloudy - maxuwe

cold (weather) - lothlin (I) luthlin (O)

hot (weather) - mansje

cold (feeling) - dakála

hot (feeling) - daxlan (object) íló-daxlan (fever)

dry - budhe

wet - doke

first, ahead - paglan

last, behind - ulage; urage

easy - womangke

difficult - wochexi

honest - mingke

dishonest, onery - bledhé-skunye, liar - tothge (O), toxge (I)

gentle, tame - womanje

mean (animal) - waluthin

good - pi

bad - piskunyi

good (character)- woskampi

bad (character) - chexi

good (flavor) - adhe

bitter, sharp - pa, pake

fat - shin (O); washin (I)

thin (poorly) - xwajige

healthy - wapána

sick - wahíle

hungry - xlanyi

full, satisfied - winanje

large, big - xanje(0);xanye(I)small, little - shuwe

level, flat - braxge

bumpy - s'os'oge
hilly - aheli

lightweight - haha

heavy - hjedan

long - thleje

short - swihje (0); swisje (I)

new - chege

old - s'age

poor - waxwatan

rich - glan'kala

pretty, handsome - ilokumpi

ugly - ilokumpi skunyi

raw - thanke

cooked - uhan

smart, wise - thabeda

dumb, unwise - bledhe-skunyi
unthinking - wiluglanyinge

smooth, even - stustuje (I);
thluthluje (0)

rough (pocked, pimply) - x'unx'un;
s'os'oge; popoge
wrinkled - x'inx'in

straight - lotan

crooked - stoye
moving crooked - wasan'san

soft - p'op'oye
cooked done, soft - swana

hard - thith'e (stiff)

strong - blixe

weak - blinala

thick - soga

thin - bleke

YOUR LANGUAGE NOTES

Wapi Ninge (No Liver), or James Arkeketah, Jr. 1899. "Smithsonian Institution, National Anthropological Archives"